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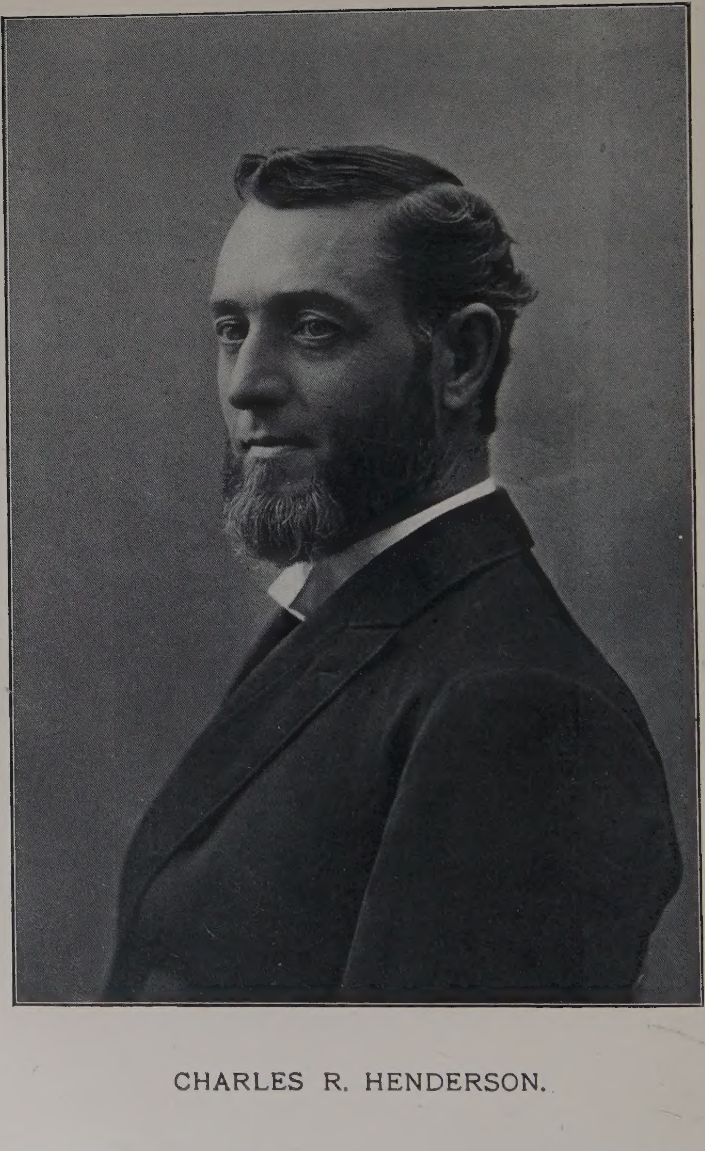

CHARLES R. HENDERSON.

PROCEEDINGS

OF THE

NATIONAL CONFERENCE

OF

CHARITIES AND CORRECTION

AT THE

TWENTY-SIXTH ANNUAL SESSION HELD IN THE CITY OF
CINCINNATI, OHIO, MAY 17–23, 1899

EDITED BY

ISABEL C. BARROWS

BOSTON, MASS.: GEORGE H. ELLIS, 272 CONGRESS STREET

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PREFACE.

The twenty-sixth session of the National Conference of Charities and Correction was held in Cincinnati, Ohio, beginning May 17, 1899. The attendance was large, numbering nearly eight hundred. The reception by the people of Cincinnati was most gracious and cordial. A marked feature of the gathering was the prominence given to the subjects of the Conference by the pulpits throughout the city, thus helping to create a public sentiment in favor of reforms of various kinds.

The present volume has been abridged somewhat, yet, it is hoped, without lessening its value. An abstract of the proceedings of the Charity Organization section is included. Many of the papers read at other admirable section meetings are given in the body of the volume.

The delays that always attend the preparation of so large a volume were more tedious than usual, and several papers which properly should have been printed in earlier chapters were condemned at last to appear in "Minutes and Discussions." The Table of Contents will readily show where they are to be found.

It is needless to call attention to special features; but, if one thing more than another were to be selected as showing great skill and care in preparation, it would be the synopsis, by sections of the country, of the Reports from States, made by the General Secretary, Mr. H. H. Hart. Several papers are literally of vital importance, and are to be commended to all thoughtful people: those on tuberculosis and on insanity, notably a long and comprehensive one on "Guardian Societies" for the insane, by Dr. Jules Morel, of Belgium. With one hundred thousand persons in the United States dying with tuberculosis every year and with over twenty-two thousand insane inmates of hospitals in the State of New York alone, too much attention cannot be paid to the prevention of such scourges.

Some strong blows were dealt in favor of civil service reform as applied to public charitable and correctional institutions; and, though many facts showed how strongly intrenched is the spoils system in certain States, yet, on the whole, the temper of the meeting was hopeful.

The publication of the volume has been delayed by an unfortunate accident to a portion of the copy.

The next session will be held in Topeka, Kan., May 18–24, 1900, C. E. Faulkner, Esq., President.

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RULES OF PROCEDURE FOR THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

PREAMBLE.

The National Conference of Charities exists to discuss the problems of charities and correction, to disseminate information and promote reforms. It does not formulate platforms.

I. MEMBERSHIP.

All persons who are interested in charities and correction may become members by registering their names and paying the annual fee.

Honorary members may be elected on recommendation of the Executive Committee.

The annual membership fee shall be $2.50, which shall entitle each member to a copy of the Proceedings and other publications of the Conference.

State Boards of Charities and other societies and institutions subscribing for the Proceedings in quantities shall be entitled to enroll their officers and members as members of this Conference at the rate of one member for each $2.50 paid.

II. OFFICERS.

The officers of the Conference shall be a President, three Vice-Presidents, a General Secretary, six Secretaries, a Treasurer, and an Official Reporter and Editor, also a Corresponding Secretary for each State and Territory. These officers shall be elected annually by the Conference.

III. COMMITTEES.

The standing committees shall be an Executive Committee and a committee on each subject which it is proposed to discuss at the ensuing Conference.

The Executive Committee shall consist of the President, and all ex-Presidents *ex officio*, and seven members to be elected annually by the Conference.

The President, soon after the opening of the Conference, shall appoint a committee of seven on organization of the next Conference; also a committee of three on resolutions, to which all resolutions shall be referred without debate.

At each annual session of the Conference, on the first day after the organization, the members present from each State or Territory shall meet and appoint one of their number to represent them on a committee to be known as the Committee on Time and Place of the next meeting. The Committee on Time and Place shall meet on the afternoon or evening of the same day, for the purpose of receiving invitations from States, cities, or towns, and shall prepare a report which shall be presented to the Conference on the following morning. The vote on the report of the committee shall be taken by ballot, and every member of the Conference shall have the right to cast his ballot for the place of his choicé, provided that no invitation shall be accepted which does not receive a majority of all the ballots cast; and provided, further, that the place of meeting selected may be changed by the Executive Committee, if satisfactory local arrangements cannot be made.

IV. Duties of Officers.

The President shall be chairman, *ex officio*, of the Executive Committee, and shall have the supervision of the work of the several committees in preparing for the meeting of the Conference. He shall have authority to accept resignations and to fill vacancies in the list of officers and chairman of committees, and to fill vacancies in, and add to the numbers of, any committee except the Executive Committee.

The General Secretary shall be *ex-officio* Secretary of the Executive Committee, and Chairman of the Committee on Reports from the States. He shall conduct the correspondence of the Conference with officers, committees, and others, under the direction of the President. He shall have charge of the distribution of all announcements and programmes, and shall direct the work of the Secretaries, and be responsible for the correctness of the roll of members. He shall be the custodian of the unsold copies of the reports of the Proceedings, receive all orders for the same, and direct their distribution.

He shall receive all membership fees and proceeds of sales of the reports of the Proceedings, and pay the same promptly to the Treasurer. He shall receive compensation for his services and an allowance for clerk hire and other expenses, the amount and time of payment of which shall be fixed by the Executive Committee from time to time.

The Treasurer shall receive and disburse all moneys of the Conference, all disbursements to be made only upon order of the General Secretary, approved by the President or by some member of the Executive Committee, to be named by the President.

The Official Reporter and Editor shall report and edit the Proceedings of the Conference. The President of the retiring Conference, the Official Editor, and the General Secretary shall constitute a Publication Committee, and the work of editing shall be under the direction of the committee.

The Corresponding Secretaries shall be responsible for the annual reports from their several States. It shall be their duty to secure the attendance of representatives from public and private institutions and societies.

V. The Duties of Committees.

The Executive Committee shall be the President's Advisory Board, and shall hold the powers of the Conference in the interim between the meetings. The Executive Committee may appoint sub-committees to attend to matters of detail.

Meetings of the Executive Committee shall be called by the President of the Conference, and five members shall constitute a quorum, provided that, when the Conference is not in session, three members shall constitute a quorum.

The Local Committee shall make all necessary local arrangements for the meeting, and provide funds for the local expenses, such as hall rent, salary and expenses of the Reporter, and all necessary printing except the Proceedings, in such amount as the Executive Committee may determine.

The President, in consultation with the Chairman of each Standing Committee, shall arrange the programme for the sessions and section meetings, and shall so arrange it as to give opportunity for free discussion; provided that the programme, before final adoption, shall be submitted to the Executive Committee for its approval.

No paper shall be presented to the Conference except through the proper committee, and no paper shall be read in the absence of the writer, except by unanimous consent.

VI. SECTION MEETINGS.

The Section Meetings are designed for familiar discussion. Not more than one paper shall be read at any Section Meeting, and that paper shall be limited to fifteen minutes. If possible, papers shall be printed and distributed beforehand, that the entire meeting may be given to discussion. No afternoon meetings shall be inserted in the official programme.

VII. DEBATES.

In the debates of the Conference, speakers shall be limited to five minutes each except by unanimous consent, and shall not be allowed to speak twice on any one subject until all others have had an opportunity to be heard.

VIII. AMENDMENTS.

These rules shall remain in force from year to year, unless amended; and all additions or amendments shall be submitted to the Executive Committee before being acted on by the Conference.

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I.

President's Address.

THE RELATION OF PHILANTHROPY TO SOCIAL ORDER AND PROGRESS.

BY C. R. HENDERSON, UNIVERSITY OF CHICAGO.

Honored Colleagues,— It is thought that this opening address should present a single co-ordinating idea which shall manifest the logical and natural relations of our various subjects to each other and to social welfare. Men and women of varied talents and training, each an enthusiast in a single vocation, have joined for a week of Conference under the impulse of a common motive. This Conference mirrors the universal law of unity in variety, of specialization of function attended by reciprocal dependence in the organization of a community. It is desirable and necessary that we should cultivate our specialties: it is just as necessary that we should avoid the wastes and dissipation of aimless and mob-like effort.

Accept from one who is grateful beyond expression for this honor and opportunity a modest contribution to these deliberations,— a contribution not of new ideas, but of a mode of organizing our multifarious interests about a common vital purpose.

Let our theme be "The Relation of Philanthropy to Social Order and Progress."

The word "philanthropy" is here used in the particular meaning,— social sympathy expressed in the care of the dependent members of society,— the physically, mentally, and morally defective. Among the "Three Reverences" of Goethe, it is that one which is shown in the downward look, which seeks for the essential signs of hope even in the lowest. "Social order" is a phrase chosen to indicate that arrangement of social activities which is adapted at a given hour to secure the normal satisfactions of the community. "Social progress" is intended to signify an absolute advance of the race in physical capacity, brain power, knowledge, invention, and ability to meet new demands of multiplying and refined desires.

My thesis is this ethical claim which requires rather illustration than argument: It is the duty of philanthropists, in the humane care of dependants, to aim at the furtherance of social order and social progress. This thesis is not a commonplace, universally accepted. It runs directly counter to certain ideals of some good men, and the moment the theory touches practical life it meets obstruction in the impulsiveness and stubborn traditionalism of charity. There are noble and amiable persons who do not believe in progress as defined,—"the multiplication and elevation of desires and of the material means of their gratification." They believe in a few wants and a low degree of effort. There are also generous and sympathic folk who bitterly and persistently antagonize any attempt to inquire about the effect of charity upon the indigent or on society at large.

Therefore, my thesis requires defence; and, if it be accepted, it demands missionary zeal in its propagation. We may reiterate its substance in a different and more aggressive form. The supreme test of philanthropy is not found in the blind and instinctive satisfaction of a kind impulse, nor in the apparent comfort of dependent persons, but rather in the welfare of the community and of the future race. Deliberately, rationally, and with widest possible knowledge, we must try our success by this standard.

Not that we admit any real conflict between the welfare of the defective and the good of the community. We follow the logic of the doctrine of solidarity to its extreme limits, and admit that every human being, even criminals and idiots, are members of the social body. To wound them is to hurt all, and the loss of the least of them would be a loss of the whole human race.

But we know perfectly well that there is a deadly conflict between certain current methods of philanthropy and the common welfare. The agents of charity have during more than a thousand years poisoned the fountains of human life by false theories and methods of giving. This is the startling and discouraging discovery which every instructed philanthropist is sure to make at an early stage of his endeavor to help the weak and the wicked.

We shall rightly judge our own success and pass under the solemn verdict of posterity, not according to the numbers to whom we have furnished food, clothing, and shelter, but according to a very much higher and more exacting standard. Indeed, the statistics of population in our almshouses and orphanages may some day be cited as evidence of defects in our methods and in our civilization. The best proof of highest success would be given if we could turn our prisons into schools, our insane asylums into palaces of delight, our orphanages into factories or places of technical instruction.

The mitigation of misery has often been the most efficient cause of multiplying the hordes of the miserable. We may become so deeply absorbed in our cultivation of a little island of charity as to forget the rising tide of pauperism, insanity, and crime which threatens to overwhelm and engulf our civilization.

It is not wise to exaggerate. At this moment we cannot absolutely affirm a rapid increase of dependants and criminals on the basis of statistics. Nothing is gained by sensational interpretation of unreliable tables. But with the most scrupulous avoidance of spectacular representations the sober reality is enough to arouse our attention, sustain our vigilance, and demand more adequate methods.

It is not the province of this Conference to discuss all social problems. Such questions as municipal administration and functions, international law, monopolies, trade-unions, and co-operation belong in assemblies specially devoted to these interesting topics. But it is our duty and our present task to consider the bearing of our own labors with the defective classes on the larger movements for betterment. From economist and politician we may learn the influence of industrial and legal movements on charity and correction; but, from our side, we may study the effect of relief and reform on the conditions of wage-workers, city populations, political control, and religious movements. We cannot isolate our labors from those of our fellow-citizens.

Theory.— It will be remembered that this Conference grew out of the Social Science Association, and for a time had no independent existence. This connection can never be broken. Our problems are social problems. Each one must see the place of his own work in the entire system; that is, we must acquire a theory of the situation.

Well did Dr. Felix Adler say: "Experience without theory is blind. Theory, it is true, without experience is without feet to stand on. But experience without the guiding and directing help of theory is without eyes to see."*

It is confessedly difficult to discover the law, the tendency, the goal, of a complicated social movement. But, unless we do succeed in this scientific quest, we are drifting, not navigating. Our efforts, however well meant, must be blind, contradictory, conflicting, and reciprocally destructive. † Millions of dollars and many good lives are wasted in this conflict of unscientific philanthropy, which grasps at passing shadows and straws and divides the benevolent. Social science is born when men consciously and intelligently grasp the purpose of their strivings and deliberately seek for guiding principles. Just at this point lies the difference between a savage and a civilized community.‡

The Costs of Civilization. — The progress of society is due to variation. A monotonous people makes no advance. The multiplication of numbers is not progress. The child imitates ancestors, and, grown to manhood, trains his offspring to follow the antique copy. It is the new kind of a plough, not the freshly painted plough, that marks a higher development of invention. It is the new kind of man which is the essential characteristic of a progressive epoch. But variation implies difference, inequality, and comparison. The evolution of a higher type is impossible without tension, struggle. The rewards must go to superior skill and intelligence, or we shall have mediocrity and degradation. This struggle of competition, which appears to be necessary to progress, implies some kind of rejection of those who cannot compete. The very means of progress become their destruction. The more rapid the movement, the more difficult is it for the slow and defective to find a place. In a certain sense we may regard pauperism and defect as part of the price paid for civilization.

Hence the gap in the Utopian reasoning of those amiable but visionary social doctors who scorn the slow and tedious methods of charity, and put contempt on the very name "philanthropy." Better, they tell us, with noble and fierce eloquence, to abolish poverty at once. Change the form of government, introduce a new industrial system, destroy the despotism of trade, "socialize" manufacture and agriculture, and we could soon dispense with prisons and orphanages. A student of the long processes of organic evolution may well doubt this splendid vision. He may enjoy the optimistic dream, but his sober judgment and his science forbid him to live in dreams. The causes of defect are not all in industry and in government. They exist under all modes of industry and government. They are largely biological, deep in our relations to nature. A swift and superficial change in law or modes of employing labor would not touch these causes. They would remain and be as active as before.

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* Proceedings of National Conference of Charities, 1888, p. 272.

† *Cf.* T. Chalmers, "Christian and Civic Economy," i. 148.

‡ See Ratzenhofer, "Die sociologische Erkenntniss," S. 244.

I am not making an argument against the single tax or socialism or any other scheme. It is my single purpose to indicate that under any form of economic and legal institutions some of the most powerful causes of degeneracy might still exist. If some form of socialism shall be adopted by our posterity, they will need all the knowledge we are gathering. Unquestionably, advance in medicine, surgery, sanitation, hand in hand with improved institutions for education and regulation, will gradually diminish the force which carries some members of the race downward. We rejoice in this prospect. We are working toward that brighter day. But we must not weaken our energy or lull our vigilance by excessive and irrational optimism.

It is safe to say that there is not now in sight any proposition for amelioration which would within a few generations give reasonable ground for dissolving the National Conference of Charities and Correction. We should all be glad to celebrate the death of all the institutions here represented if we could be assured they were or could be made superfluous.

The Social Problem in its Elements.— Practically, we must look in another direction for substantial and reasonable grounds of hope.

Assuming that we must long deal with a certain element of dependent persons,— though a diminishing number, let us hope,— what must we seek? (1) We must guarantee our altruism, that fine and delicate sentiment, ornament of humanity, flower of our ethical development, fruit of our religion. We cannot sacrifice social sympathy, tenderness, acute sensibility to suffering. We must not even think of going back to that savage and brutal state of heart in which our ancestors lived, in which children could beat out the brains of toothless parents, in which fathers and mothers could without a pang expose to vultures their deformed and feeble babes. Nor can we return to that stage of culture when society can pursue a policy of torture and extermination against criminals.

(2) But, on the other hand, we cannot permit the cost and burden of defect to oppress our culture without an effort to reduce the load. The wealth which goes to prisons, insane asylums, and almshouses, is needed for higher ends.

(3) We must resist, by all available means, the deterioration of the common stock, the corruption of blood, the curses of heredity. It must be included in our plan that more children will be born with large brains, sound nerves, good digestive organs, and love of independent struggle. We wish the parasitic strain, the neuropathic taint, the consumptive tendency, the foul disease, to die out.

These are social ends, and it is the duty of philanthropists to include them in every programme.

It is popularly supposed that this Conference is merely busy about Caliban, Trinculo, and Stephano,— half brutes, drunkards, and the unfit,— with Ophelias, mad from grief, with Falstaff's crew of rowdies. At first sight the world sees about us the blind, the insane, the beggar. We scorn not the task, but we have in this work a wider vision.

Sir George Nicholls well said, "In every country, and in all states of society, destitution has existed, and from the nature of things ever will exist; and in the relative proportion which the destitute bear to the entire population, and in the manner in which this destitute class is dealt with, the general conditions of the whole in no small degree depend." *

Mrs. C. R. Lowell expressed our sentiment in the Fourteenth Conference: "I wish we could find a name which would cover the idea of good done to the whole community, to the doers as well as to others. I should very much like it if some idea of good citizenship, and of the duties due by and for citizens in mutual service, could be embodied in our name." †

Before we descend into the maze of debate and discussion, let us place in our hands a clew. Let us marshal our thoughts and new acquisitions of knowledge about a great, unifying, co-ordinating ideal. To discern the direction of the best and most instructed thought

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* History of English Poor Law, i. 1, 2.

† Proceedings of National Conference of Charities, 1887, p. 135.

to sharpen our critical judgment of tendencies and recommendations, to remove inconsistencies and contradictions from our reasonings, let us consider certain teachings which run through the discussions of this week. Let us bring each section of our studies into the focus of this search-light and standard,— the effect of a method on race welfare.

I. The discussions of our wardens and superintendents reveal a steadily growing tendency and disposition to bring reformatory methods to the test of race welfare.

Leaving capital punishment out of account for the moment, what is the aim of our present system? Does it not include two master purposes: (1) limitation and restriction of evil and destructive acts; (2) the reformation and education — so far as possible — of the criminal himself? It is no real kindness to any moral being to give him liberty to injure his neighbors without restraint, and without efforts to train him in social habits consistent with freedom.

Law itself, though conservative and suspicious of revolutionary change, begins to bend to the highest theory. In the place of a barbarian code and an absolute principle of vindictive justice the law gradually shapes itself to the truths of evolutionary science, and somewhat reluctantly lends its aid to the aims of the educator and to social selection.

Illustrations and evidence are easy to find and note. Take, for example, the probation system of Massachusetts, the conditional release, and the manual and technical schools of Elmira Reformatory. What is the new social purpose which dominates all the minor details of these advance movements? Simply this master idea: the adaptation of educable men to a place in competitive society.

But all reformatories and prisons discern before long — contrary to the visionary prospects of uninstructed sentimentalism — that there is a certain refractory element which never in this world can be fitted into competitive society.

The method of test and discovery lies in a reasonable series of carefully devised experiments of management,— the mark system, the indefinite sentence, and conditional parole. Under this plan the prisoner demonstrates his capacity of body, intellect, and character by his own conduct. All arbitrary and capricious standards are excluded. The man pronounces his own verdict in the product of his industry and in the history of his daily acts.

When the demonstration is complete and the repeater of crime has written his sentence of incapacity for freedom, another principle of law comes into view,— the "progressive sentence." Deep down in this law is a social purpose of conscious selection. It is not retaliatory and blindly instinctive, it is not a blood-thirsty, savage growl for the life of a fellow-man; but it is a slowly acquired conviction, clarified by science, that our duty to posterity demands of us, in the measure of our power, the limitation of the line of criminals. Crime is not inherited but the defect which makes a criminal career probable may be inherited. Crime is taught, and the progressive sentence cuts off the number of instructors in the craft.

But the custodial confinement of the criminal does not exclude education. Even in the penitentiary we know no absolutely "incorrigible" class. To the end of his life the aged convict is still a pupil. So far as he has capacity, the State seeks to give him regular industry, books, teachers, chaplains, and all that is essential to make him a free man. This mortal life is too short, and our imperfect pedagogy is too defective, to let us know all that can be accomplished.

II. *Defectives.*— Moving across the uncertain and shadowy borderland between crime and defect, we come to the region of the insane. Here, again, the social ends of education and selection are coming to control and direct all the parts and details of the systems of care. Sometimes one object is more conspicuous, and then the other; but in no single case is either excluded. So long as there is hope of cure, our States are lavish in expenditure. In those earlier years before alienists told us frankly that the sanguine hopes of restoring the chronic insane to normal health rested on a false basis of statistics and prognosis, our States invested fabulous sums in hospitals for those bereft of reason. The indigent shared with the wealthy in this bounty and eager expenditure.

But, when the sad and disappointing truth slowly spread over the professional and public mind, men began to think of prevention, of child-care, and of safe and humane custody. Not that any known means of care is neglected. Hope, cheer, and education are still provided for those who wearily wait in the dim starlight for the flash of restored reason.

In the case of the feeble-minded the principle of social selection may be said to control all methods. Everything is subordinated to the end of closing out the stock of a hopelessly degenerate line. We sometimes use the harsh word "extermination." But our system is based on an absolutely different motive from that which inspired the ancient and savage customs of infanticide and exposure. It is beautiful, though pathetic, to move about with the teachers of an asylum for the feeble-minded. Here all are "children," even when the wrinkles and stoop and grayness of advanced years betoken passage to adult life.

In this field we have an illustration of the social value of statistics and records which some so-called "practical" people affect to despise. The studies of families of degenerates in New York and Indiana may be cited as typical examples of the importance of exact and scientific histories of the wards of society, if we are to guide legislation by facts rather than by hasty guesses and crude speculation.

These studies seem at this hour to show us plainly that a vigorous policy of segregation of pronounced degenerates for two or three generations would reduce the defective stock to fairly manageable proportions. It must be remembered that degeneracy assumes many forms, and may appear in the various children of the same parents as inebriety, crime, insanity, idiocy, or mere futility. So closely are all members and institutions of society organically bound together that the treatment of the feeble-minded must affect every problem of poor relief, crime, insanity, intemperance.

Yet, while we aim at social selection by custody in asylums, we care for the individual. The imbecile is educated, as far as his slow brain can go, as thoroughly as the university candidate for the doctorate. Indeed, certain problems of the highest educational process can be studied in the school for the feeble-minded as in no other place. Who shall say in advance of trial that these institutions may not in the end contribute more to science and to the art of pedagogy than they have ever cost the States which support them! Nothing is made in vain. No person is to be cast into the rubbish heap and declared useless. We must know more and delve deeper before we pronounce on that subject. Meantime we protect future society by providing that none of these unhappy children shall ever become parents, and yet that they shall be given, as far as possible, the rational pleasure and education of regular productive industry and instruction and social fellowship, not without gleams of happiness breaking through rifts in the clouds.

III. *Relief.*— In the field of relief we daily touch the border-line which divides philanthropy from the labor movement. Here is need to apply with utmost caution and rigor our test of social welfare. Charity workers and administrators of public funds and pensions are under solemn obligations to study the effect of their modes of relief on the aggressive, independent, self-reliant multitude of wage-earners. There is at this point such conflict of supposed interests, such partisan passion, such failure to make due distinctions, that there is a serious danger of impeding and hurting the labor movement, the hope of the majority of modern urban populations.

I must be content with a few illustrations. The studies of Charles Booth in East and South London have given the world a masterly analysis of the stratification of a city population according to their economic ability. Some such analysis must be the basis for advance in relief work. To the superficial and careless citizen the "poor" are all very much alike. One common character is ascribed to them. This superficiality of analysis is fatal to precision and wisdom in treatment. The vast majority of our modern populations have at last been caught up in the current of progress. They have an increasing money income, a longer average life, fewer days of sickness, better morals, and a higher education than the industrial populations of any previous century. For most men the inventions of machinery, and the improved organization of industry, trade, and education. have opened a new and higher world. Their very unrest, ambition. and clamorous demands are hopeful. Their higher standards of life fill them with an invincible determination to erect a dyke against the floods which threaten that standard. The universal possession of suffrage practically makes united industrial masters of the government.

But economically, physically, intellectually, and morally beneath the self-supporting industrial class is a struggling multitude who cannot share in the dearly bought advantages of the strong. These, in general, not counting exceptions, are the people who are the habitual care of the agents of public and private relief. Let us call this multitude the "Dependants." But this word "Dependants" is too vague and large for accurate use. Coming closer to the clinging, beseeching thing, we discover one line of cleavage which at least helps us a little way,— the dividing line between the employable and the unemployable, to borrow a graphic phrase of Sidney and Beatrice Webb.

The only point which the limits of my theme and time permit me even to suggest for reflection and discussion is this: How can we apply the principles of selection and education to this motley multitude of the unemployable, and what will be the effect of our policy on the employable? A mere hint must suffice.

It is becoming apparent, is it not, that vast numbers of the dependants are unemployable because they have no skill. That is what we are told by the superintendents of reformatories and visitors of associated charities. There are men who are strong and willing, but awkward. They have from childhood up had no organization of nervous and muscular system in correlation with eye and ear and brain. They have never learned the alphabet of the language of the mechanic crafts. The ancient apprenticeship system furnished a school for technical training. Our system of division of labor and specialized machine and factory industry has made it impossible to give a broad discipline of the whole man in a shop. If a boy goes early to a machine, it lames and distorts him to its own ends.

Thus our cities have, with every change of age and method, thrown upon them a considerable number of dwarfed and helpless men who know not what to do and none can tell them. To offer these a free bureau of employment is a mockery. Their need lies deeper and goes back further. The world is waking to the fact that many of the unemployable might, by a suitable early education, have been made employable.

But still our educational process is sternly critical. The motley crowd of the unemployable separates even in the school into two companies, with a ragged fringe of shreds half crossing the gap. In our urban population we find only too many who cannot be trained for competitive industry,— that kind of industry which lifts the strong and well-endowed, but mercilessly rejects the incapable. It is quite certain that many of these incapables might at an earlier stage have been raised to the plane of contest. But now it is too late; and in the best case some will not be able to take the degree of training which will enable them to cope with the advanced demands of an age which runs by steam and talks by lightning.

An earlier or a coarser age knew well what to do with this residuum,— they were food for powder or were left to perish. Natural selection killed them, and religion buried them, knowing not what else to do. Modern peoples are making slight and uncertain experiments with various kinds of agricultural colonies. But agricultural colonies are only another form of social selection of the unfit for humane treatment and painless death. They continue the process of training and classification; but in the last analysis they have proved asylums for the futile residuum, for those who cannot find a place in the whirling world of competition. The next step seems to be the final segregation of the incapable in an environment suitable to their condition.

What is the effect on the self-supporting working people of the outdoor relief given to these unemployable? That is a problem we have not yet dared to face. Perhaps economic and statistical science is not yet able to solve it. But there are very competent economists who repeat to-day the essential argument of Thomas Chalmers: Outdoor relief, in the form of a subsidy to the feeble, is a curse to the wage-worker.

It may be found that much of our outdoor relief is just an indirect way of hiring people, who cannot produce their maintenance, to underbid workingmen in the market. If this be found true, social duty is clear: remove the incapable to non-competing colonies and permit the capable to maintain their standard of life without the weight of this competition about their necks. This plan, so far as I can see, would not add to the present burden, since we are already partly supporting them by an enormous pension without control of their labor or conduct. In agricultural self-supporting colonies, under State direction, they might be made more nearly capable of producing their maintenance than now; and it is certain that not so much of the money would go to liquor, tobacco, or sensual vice. But here again the breeder's principle of artificial selection must be rigorously applied; there must be no infants in these colonies of the residuum. The colony must not become a nursery of the incompetent.

IV. *Child-saving.* These methods are, at first sight, educational. For the most part the task is simple and hopeful: the homeless child is taken to a childless home, or to family care where love makes room for one more object of mercy and hope. Where a good home has been discovered, philanthropy has no further duty; the ordinary social forces take charge of the case. The old sad history is forgotten; with a new home begin new memories and a new career.

But child-saving is complicated by the intrusion of the incapable and the degenerate and perverted. Just as we were singing the triumph of environment over heredity, the stormy straits of adolescence had to be crossed, and some vicious ancestral trait burst through the weak film of acquired habit. In one awful moment we stood face to face with an ancient foe.

It may not be often, but this happens. Even in this most hopeful form of philanthropy, we come upon the necessity of making a choice between education and sequestration. Only too many examples could be given. The placing-out system rarely has to confess defect; but in these rare and tragical cases it meets its Waterloo. The institution and the colony of the unfit here are justified. Social selection makes education temporarily, for this mortal life, subordinate. A mastery of the principle of selection will help to solve the debated problem of the place of the institution in child-saving work. I venture the suggestion that the dispute could be settled in most cases of doubt by the physical examination of a competent medical officer.

V. *Immigration.* We are to discuss immigration. The central idea here is national participation in the culture of the human race. In great measure each nation produces degenerates by its own defects or neglects. Justice requires that to each shall be rendered his own. It is reasonable to suppose that we are doing England and Italy no real kindness by helping them to postpone necessary domestic reforms because it is easy to transport their home-made criminals and insane and feeble-minded. Their relief would be temporary, while the causes persist; and our damage will last for generations. The blending of healthy and similar peoples is often the beginning of a superior race, and social selection is promoted by that process.

But the intermarriage of a superior people with a very inferior people cannot, I think, be shown to have a good issue. Certainly, every atom of vicious and degenerate blood is poison in our veins. Our frontier is the line of battle against elements whose admission would be an occasion for which our descendants may curse us.

VI. In *Charity Organization*, city or State, all these problems come, one by one and all together, under daily review. But it is in these offices of central supervision and administration that we can hope to marshal and continue the agencies of betterment.

RÉSUMÉ AND CONCLUSION.

Education and Selection.— In all our institutions of charity and correction we are employing, more or less consciously and intelligently, two principal instruments or methods. We are educating the educable; and we are seeking to eliminate, as far as possible, the depressing influence and the propagation of those who cannot be fitted for competitive life.

This does not imply that we exclude education from the care of those who are too feeble or deformed for the normal struggle of life. The home of the feeble-minded, even the asylum for lifelong State custody of irresponsible women, is still a school; and the educational process continues to that point where our dim lamps flicker, and the angels on the luminous side have their brighter lamps ready to guide the little pilgrim into the unseen. We believe that even the recidivist of the penitentiary is capable of learning lessons which may bear fruit in a more hospitable spiritual climate. Despair closes no prospect.

And yet for earthly and social purposes our immediate method must be controlled by the clear and definite purpose of restricting, even if we cannot totally eliminate, the depressing element of the population. The effect which is incidental to confinement in prisons, asylums for the insane, homes for the feeble-minded, retreats for inebriates, will more and more be accepted deliberately as a rational object of legislation and administration. When society is duly impressed with the moral obligation to foster the health and happiness of posterity, we may hope for changes in customs, habits, and treatment of the inefficient. Beginning with the families of highest character, we may hope to see multiplied instances of women and men — rarely men — refusing to marry and have children, when they can foresee weakness and degeneracy in their possible offspring. Public opinion will find or provide something like mediæval cloisters for those who dedicate their short lives of sickness to holy retirement rather than menace the future good of mankind.

Beginning with those most manifestly unfit for parenthood, the State will extend its custody to other classes, with a cautious reserve of the rights of citizens, and a conservative use of the power to deprive of liberty.

Education and Amelioration of Conditions.— But we have not yet approached the limit of social power to limit the perpetuation of defect by other means. Public opinion will not sanction any wholesale scheme of segregation and custody until we have exploited the entire resources of sanitary science, improved administration, and of our public and private school system. We dare not presume to affirm that many children of the "slums" are unfit for freedom unless we give them, what many now do not have, a fair chance to prove what is in them. Many cases of consumption, perhaps all, are due to preventable contagion rather than to heredity.

Building and sanitary regulations of dwellings may obliterate many of the causes of debility and insanity which we have hastily ascribed to heredity. Sensuality itself, one of the most important springs of pauperism, may be materially reduced by awakening in the meagre lives of poor girls and boys diverting and competing spiritual interests of learning and of play which will contest the field with animal appetite.

The Social Settlement movement is still very young. No living man is prophet competent to forecast its future discoveries and influence. We do not yet imagine the transforming and transfiguring power latent in the Church. We cannot now foretell the changes, almost miraculous, which will occur in the moral habits, the interests, and the physical condition of the abject poor, when a divided Church shall agree to co-operate, and when a federation of spiritual enthusiasts shall come into the place of our present chaos and neglect in municipal life. We cannot yet foresee the happy improvement in foods, drainage, plumbing, management of contagious disease, sewerage, and schools which will be granted unto city governments, purified by the civil service reform.

Education and selection are not antagonistic: they are but two aspects of one vast and world-wide movement of the progressive nations.

Meantime we seek to develop, with larger resources of the special sciences, and with wider practical experience, the work of our fathers. There is one mind and one spirit in history, and one purpose toward which the whole creation moves.

That purpose, we reverently believe, is good. Without professions of an exhaustive knowledge of God, we humbly and lovingly enter upon his plans of mercy and progressive unfolding of good and truth, and ask his counsels in the deliberations of this week. These studies we dedicate to our heavenly Father and to his children.

II.

Conference Sermon.

THE SPIRIT OF HUMANITY.

BY REV. J. H. BARROWS, D.D., PRESIDENT OF OBERLIN COLLEGE.

"The good shepherd giveth his life for the sheep."—JOHN x. 11.

"For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"—1 JOHN iv. 20.

A generation has passed since the author of "Ecce Homo" gave us the phrase "the enthusiasm of humanity," as the distinctive principle of the Christian religion. Our theme this morning draws us immediately to that love of the Good Shepherd who gave his life for the sheep, and that love which the apostle John eulogized as the crowning test of Christian character. It is both appropriate and easy to present such a theme before this association. You have rendered large services in the last quarter of a century to the humaner and higher life of the American people. You have exposed the folly of indiscriminate almsgiving and have illustrated the wisdom of scientific charity. You have accomplished an important reformatory work, and have lifted new and better conceptions of service before the Christian Church. You have taught that the administration of charities and correction should be divorced from political partisanship and the system of rewards for political service. You have taught the duty of educating the children of our streets, to prevent their becoming perils to our civilization. You have instructed cities in municipal patriotism, developing a deeper regard for those conditions which make for health and goodness and beauty. You have illustrated what a large-hearted minister of this city, Dr. C. F. Goss, has called "philopolism," or love of one's own community. You have multiplied the comforts afforded the inmates of almshouses; and you deeply sympathize with the work of the humane societies everywhere, which aim to relieve and bless not only the hapless children of extreme poverty, but the more helpless animal creation, which has suffered so much from the savage cruelty of men. You have taught society the wisdom of prevention, the duty of creating such conditions and environments as make for human well-being. In his address at the opening of the Johns Hopkins Hospital ten years ago, President Gilman said: "All the signs of the times point to a new era in the history of humanity. All the sciences are leading up to a better understanding of the laws of life, to a truer anthropology, and the consequent improvement of the physical, mental, and moral powers of man." Those signs are still brighter to-day. Within the last year the spirit of humanity here in America waged a war for the liberation of a neighboring people, and is still carrying on a struggle in the interests of that civilization without which liberty itself is a mad, swift plunge into anarchy.

All the brightest and best developments of our time are directly the outgrowth of the teaching and work of Jesus Christ, who bore both the sickness and the sin of mankind, who gave his life to relieve the physical and moral evils of the race. He was the Physician and the Redeemer. Twenty-three out of the thirty-three miracles which the evangelists have recorded were performed on the human body, which Christ made his own tabernacle, which is so marvellous a transcript of God's creative power, and is inscribed with such evidences of his divine wisdom, which is so wondrously linked with our mental and spiritual life, and which in its perfection is so beautiful that we are not surprised that the old Greeks came to reverence it as the highest expression of a divine artist, whose mind is the source of all beauty. We picture our Saviour as he fed the famished thousands on the uplands of Galilee and cleansed the demoniac amid the tombs of Gadara. We see him entering the death-smitten house of Jairus, and laying his life-imparting hand on the head of the twelve-years child. We see the faithful daughter of Abraham healed by the touch of his hand, and the helpless paralytic at Capernaum walking forth at the word of him who had power on earth to forgive sins. We see ghastly leprosy cleansed at his touch. Nothing in historic romance of recent years has been more vividly pictured on many minds than that scene in Wallace's "Ben-Hur" where the Son of God is represented as pausing on his triumphal entry into the Holy City to speak words of painless recovery to the mother and the daughter whom the multitude would have stoned as the accursed of God. The truth of the gospel transcends fiction. The hand of Him who gave all things life was laid on the bier of the widow's son, and overcame death. The word of Him who was the incarnate truth conquered the infirmity which had kept its victim for thirty-eight weary years a despairing sufferer in the porches of the Bethesda Pool. He set himself, almost with a sacred anger, to repair the physical ravages of human sin. As there was nothing in the range of ethics that his mind did not compass and reveal, so there was nothing in the range of therapeutics which was beyond the reach of his restoring power. And, while making physical healing a channel for spiritual instruction, he taught men to reverence the body, which he himself had created, with high purpose and divine skill, to be a temple for the indwelling of the Holy Ghost. For the redemption of the body the whole creation groaneth and travaileth in pain until now; and he who snatched his own lifeless form from the grasp of death, and rose with it into the highest heavens, gives us sure hope that this body of our humiliation is yet to be transformed into the likeness of his glorification.

The spirit of Christ entered into his Church. The care of the sick, the poor, and the stranger, is repeatedly enjoined in the teaching of the apostles. Poverty and distress met the infant Church on every hand; and Christianity, entering what has been called "a world without love," where compassion was neither a Greek nor a Roman virtue, became the servant of all human need. It is true that the emperors distributed food among the people, and scattered the spoils of conquered nations as largesses among the populace; but this was a political rather than a charitable procedure. It was reserved for Christianity to minister to man as man, not asking who the man was or whether it would be of advantage to help him, but simply seeing his need in the spirit of Jesus of Nazareth. The bishops, presbyters, and deacons of the early Church visited the sick in their own houses. In Alexandria at one time the Christians employed six hundred in such ministrations. When pestilence broke out in great cities, as in Carthage in the time of Cyprian, and the heathen fled from the dying and the dead, the Christians bravely remained, nursing the one and burying the other. It was this spirit which at last startled and shamed the hard and haughty Roman world. We hear the apostate Julian declaring it a disgrace to Rome that the godless Galileans should care for the heathen poor as well as their own.

The honor of founding the first hospital is usually ascribed to Fabiola, a friend of Saint Jerome, a Christian lady of Rome in the fourth century. We read that this Roman daughter of consuls and dictators sold all her goods, and dressed the wounds of the maimed and wretched, and carried the sufferers on her own shoulders. Lecky, the rationalist historian, says of this charity that, "planted by a woman's hand, it overspread the world, alleviating to the end of time the darkest anguish of humanity." But, before this, similar institutions had been begun in the East, by Basil in Cæsarea, Saint Ephraem in Edessa, and by the Presbyter Brassianus in Ephesus. Speaking of Basil's work, Gregory of Nazianzus said: "We have no longer to witness the fearful and pitiable sight of men like corpses before death, with the greater part of their limbs dead, driven from cities, from dwellings, from public places, from watercourses. Basil it was who, more than any other, persuaded those who are men not to scorn men nor to dishonor Christ, the head of all, by their inhumanity toward human beings." From the East the impulse and direction came which, in the picturesque language of Saint Jerome, "transplanted this twig from the terebinth of Abraham to the Ausonian shore." But, whether Fabiola was the first builder of hospitals or not, her name suggests the wonderful part which woman has had in Christian charity ever since. We are told that Placilla, the wife of Theodosius, the emperor, herself the first lady of the ancient world, visited the thirty-five hospitals of Constantinople, making the beds of the poor and becoming the maid-servant of the sick-chamber. We all know the name of the angel of mercy whom the Crimean War brought to the help of the English sick and wounded, and the name of the equally worthy minister of charity whom America now honors, Clara Barton, the representative of that Red Cross Society which knows nothing of nationality, and whose standard of peace and help is now lifted by more than a score of governments over the fields of carnage and death. We have read of that later heroine of charity whom Florence Nightingale inspired, Dorothy Pattison, usually known as Sister Dora, whose hospital work and whose marvellous strength and beauty of character have inspired many women to leave the dreary dissatisfactions of a life of fashionable pleasure for the enduring rewards of a life of charity.

The blessed thought of Christ to reach soul and body — the soul sometimes through the body and the body always through the soul —

has never been lost amid all the storms and changes of man's checkered life. The light vanished from Galilean and Judean mountains. When Jesus went about his radiant circuit, scattering from a full hand the seed of truth, and pouring into physical needs the stream of healing omnipotence, a tribe of savages lived and warred beneath the misty skies of Scotland,— the *cœlum ignotum*, the unknown sky, of Tacitus, the Roman historian. Centuries passed on, and the light which vanished from the low hills of Galilee was kindled on the Scottish heights. The hearts of a Christianized nation began to glow with love toward those who lived and suffered where Jesus once wandered as the Physician and Redeemer of men; and to-day in Nazareth, among the children of Ishmael and the disciples of Mohammed and the wretched poor of all sects, Scottish physicians, sent out by the Medical Mission of Edinburgh, are now carrying on the ministry of healing which Jesus inspired nearly two millenniums ago. In Persia and other lands where modern Christianity sends its messengers of blessing the Christian physician is often surrounded by the friends of the sick and disabled, who even lay at his feet the victims of disease that need his service. In China there are to-day more than sixteen Christian hospitals, and in India the Christian woman who is also a physician finds entrance into countless homes from which all other messengers of Christ are excluded. Remembering what are the superstitions, witchcrafts, and unspeakable horrors associated with the practice of medicine among large portions of the race in Africa and Asia, you will be thankful that the gospel now goes to pagan and Mohammedan lands, holding in its tender hand the balm and wondrous skill of modern science.

I have rarely been impressed more deeply by some of the modern evidences of Christianity than by the sights and experiences which have come to me in England. One feels some gleam of light falling on the memory of the great Earl of Leicester as he sees the old pensioners — whom Hawthorne saw and described — in the hospital which the wicked earl founded beneath the shadows of Warwick Castle. Historic and other associations add a new interest to this theme in London. Coming from Milton's grave in St. Giles's Church, you remember that this is St. Giles's Cripple Gate, and that once at this gate of the great city the crippled used to meet and receive the care of Christian charity. Passing the Foundlings' Hospital in Russell Square, you remember that Hogarth, the great painter, contributed to it some of his finest works, and that within its chapel Handel performed his own oratorio of "The Messiah." At Christ's Hospital you learn that it was founded in 1553 by the young King Edward VI., after having been greatly moved by a sermon of Bishop Ridley's on the beauty of providing for the sick and poor; that it occupies the buildings of the Gray Friars' Monastery, which Henry VIII. had given to the city of London, within whose walls many of the English queens had been buried. And you do not forget that among the blue-coated boys who were educated in the school of Christ's Hospital were Charles Lamb and Samuel Taylor Coleridge. Other London hospitals — Bedlam, Bridewell, St. Thomas's, St. Katharine's — are not without associations of interest. There is Guy's Hospital at Southwark, to which a London bookseller of that name gave nearly a quarter of a million pounds sterling, a sum almost equal to that bequeathed by James H. Roosevelt, of New York, for the building and endowment of the magnificent institution now bearing his honored name. But these other hospitals of London are almost forgotten when you go to St. Bartholomew's, which annually cares for a hundred thousand patients in the heart of the metropolis, — St. Bartholomew's, founded by Rahere seven hundred and fifty years ago, now decorated by works from the pencils of Hogarth, Reynolds, and Wilkie, an institution built in close proximity to the site, in Smithfield, of the heroic martyrdoms endured by the followers of Christ in the days of "Bloody Mary." What a contrast between the fanaticism which lit the fires of Smithfield and the love to men of all sects which receives such hosts of sufferers within the gates of St. Bartholomew! You cannot find a nominally Christian land to-day without finding some provision made for the sick poor, who are the most hapless sufferers on our earth. From Stockholm by the Baltic to Santiago at the foot of the Andes, from Philadelphia with its twenty-two hospitals and New York, which annually spends a million and a half of dollars on the twenty-seven thousand patients within its institutions, to Vienna and Pesth on the Danube and St. Petersburg on the Neva, from the commanding site of George Heriot's Hospital in Edinburgh, founded by the liberality of the jeweller of James I. of England, and now one of a noble group of similar charities, southward to the streets of Naples and the rocky stairs of Malta, from Paris where one hundred and fourteen thousand patients are annually cared for, where one hospital, La Saltpétrière, covers seventy-four acres of ground, and where the new Hôtel de Dieu was built at a cost of nine million dollars, eastward to Milan or to Moscow, you will find that the Good Samaritan, inspired by the Galilean Jesus, has been tenderly and wisely caring for the sick, the insane, and the disabled.

The divine Physician was also the divine Redeemer. He gave his life not merely on the cross, but sympathetically and constantly through his whole ministry. And that life of love and of sacrifice was poured out for the moral and spiritual, as well as for the bodily, redemption of men. We do not begin to measure the sorrow of our Lord or to enter the heart of his great work until we see his soul perpetually bearing the miseries and the sins of the men with whom he was in constant relations of familiarity. It seems to me strange that his heart did not break before he was nailed to the cross. Oh, what a tempest of human suffering swept over him, and how toilfully he beat it back with constant beneficence, mourning that the laborers were so few to help in this divine work! Jesus did not shift on others the load of suffering sympathy which he so keenly felt. Some men to-day do their charity by proxy. They pay other men — and this is good — to come into close and helpful contact with the world's deep woe. Not so our Lord.

I think that art has done much to detract from the highest glory of Christ. Our ideas of him have been shaped somewhat by the representations of artists who gained their inspirations and suggestions from the mediæval Church, with its splendid rituals and enormous wealth. The Christ of art has usually been a man of great majesty, robed in rich and lustrous garments, and surrounded by apostles of almost equal dignity, looking not at all like the peasants and rude fishermen of Galilee. Raphael's Christ and his followers on the shores of the sea stand like a group of stately and high-bred Roman patricians. Only one of the supreme artists of the world has shown us Christ in his poverty, in his lowliness and external commonness. When, in the sixteenth century, mediæval Christianity was destroyed in the popular mind of Holland, the common people began to read the Gospels for themselves; and one supereminent genius entered into sympathy with their true conceptions, and in the pictures and etchings of Rembrandt you see Christ as the poor man's Saviour, Christ entering into the poor man's lot. The shepherds at the nativity are true rustics, such as Rembrandt had watched on the green plains of his own Holland. Mary is a tender, human mother, not an embodied and resplendent divinity. We see the interior of the carpenter's home in Nazareth, like that of a Dutch artisan in Amsterdam; and the Jesus whom he portrays in miracle or dialogue, with all the intellectual beauty of his face, with all the idealization of his look and attitude, is "the poor, tender-hearted man," who bore our griefs and carried our sorrows.

Christ's fundamental thought with regard to the poor was their complete manhood, their possession of all human possibilities. Unlike materialism and a materialistic socialism, Christianity does not look on the poor man as an organized appetite, as a mere fact of physiology. His fundamental need is Christ, restoration to God, a new heart, a new hope, a disposition in accord with the divine mind. Having such a foundation, you may build upon it securely; and any other foundation will crumble into moral chaos. The best friend which the poor man of England had in the last generation, the late Lord Shaftesbury, was not a man who believed that the great need of England's poor is the immediate supply of pressing physical wants, though his plans always included the feeding of the hungry and the furnishing of more favorable outward conditions. Of course, this wise-hearted man was tremendously in earnest in changing bad laws and in carrying immediate comfort to the distressed; but, above all things, he desired to build up Christian character, to strengthen the foundations of morality and plant new desires and aspirations in the hearts of the lowliest. He organized bootblack brigades, and built ragged schools, and opened preaching stations, thereby showing that true remedies strike at the sources of human poverty, disease, and suffering. These sources are largely intellectual and moral. I speak this morning to some rich men who were once poor. What helped you in the early days of your struggle? The gift of bread? No. The breaking up of other men's fortunes and the giving to you of their proportion? No. Any practical results from an unwise communism? No. The lessening of the hours of labor? No, you gladly increased them. What helped you was the true food of the soul,—courage, hope, inspiration, and high purpose and determination, a character which may have been partly an inheritance, but which you made your own by personal decision, by fidelity in little things.

Ultimately, it will be found that the forces which have entered into the building of your life structure were intellectual and moral, the product of the Word of God. When Abraham Lincoln was a poor farmer's son in his Hoosier cabin, what he needed was not a new suit of clothes or a barrel of flour or a chance to go to the theatre or a house on a metropolitan avenue. What he needed was what came to him, a love of the Bible, the reading of Bunyan and of Shakspere, the re-enforcing of his great natural powers by the immeasurable inspiration of God's Word, by the study of that masterpiece of prose fiction, "The Tinker's Allegory," which has pictured the pilgrim's journey from the City of Destruction to the Celestial Jerusalem, and by that world of practical wisdom and wondrous imagination by which the English poet has made three centuries his debtors. God is wiser in the training of the world than the socialist Proudhon, who supposed that the physical comforts of men are yet to be so multiplied that, as he prophesied, the time will come when the oceans will be great reservoirs of lemonade for the thirsty nations,— a boy's silly paradise which he enters every year when the circus comes around!

When Jesus saw the hungry fishermen on the shores of Galilee, he did not despise their physical wants. They had toiled all night and were cold and hungry, and, before he conversed with them, he built them a fire and provided them a warm breakfast on the shores of the lake; and then came the loving and searching words which were for all time. If he is to be our teacher with regard to the care for the poor, we are not to believe that every man whose first aim is to break up the wealth of the world, and divide it evenly among the needy, is their sincere friend. Some men object to the spending of money for noble churches and great libraries and imposing monuments as money taken from the needy poor, when these things give them not only work, but the very bread of a better life. So Judas objected to the loving act of Mary when she gave Jesus the box of costly spikenard as a testimonial of grateful love, and which became a memorial more lasting than the temples of Rome and further-reaching in its influence than the literature of Greece. He urged that this money might have bought two hundred pennyworth of bread for the needy, to be eaten that day, showing that "a man may pretend to care for the poor and yet be a scoundrel." Wherever Christianity went, it was mindful of man's physical wants; but its chief aim was to reach the human soul with its life-giving conceptions of God's redeeming love.

Open the pages of the Roman historians, and you will find there pictures of the Roman nobility looking upon their slaves as so many cattle, murdering them with impunity, using their bodies to fatten their fish, pitting them against tigers in the Coliseum. Open the pages of the early Christian historians, and you will see the Roman nobility and their slaves sitting down as brethren at the Lord's table. It was the doctrine of Jesus concerning the equal humanity of all men which upturned the palaces of the Cæsars, reversed the maxims of philosophy, and gave the literature of heaven to men whom Plato excluded from his Academy, and condemned in his "Republic" to menialness and brutality. And what an immense and glorious revolution this Christian doctrine of humanity has effected in the thought and in the literature of the world! It is not rank or place or wealth which gives dignity to the great characters whom the masters of imaginative art unveiled to us. The verse of Robert Burns has made an entrance for all the world beneath the low roof of the Scottish peasant, and the family worship of the "Cotter's Saturday Night" brings us nearer God than many a gorgeous service intoned within cathedral walls. The spiritual influence and consolation which Christ has brought to the poor are not greater, however, than the ennoblement which he has brought to our conceptions of man, in lifting us above our slavery to the formal and the external. The soul is sovereign over rank and dress; and the highest art finds passion and suffering, love and joy, as significant and sublime among the miners of Cornwall and the huts of Ireland as among the drawing-rooms of London, amid the mountains of Tennessee as in the palaces of Fifth Avenue, amid the slave cabins of Louisiana as along the boulevards of Paris, in Millet's portraiture of the Norman peasant as in Paul Veronese's gorgeous pictures of Venetian splendor.

Every hospital that you build and endow, every kindergarten, mission school, industrial school, or training school which you plant, is a beneficent inroad into the ranks of wretchedness and of anarchy. Knowing that ignorance and a misleading literature are at the root of much of our trouble, men of wealth will be forced to reach the misguided with some of the fundamental truths of political and social economy and of our republican institutions. Perceiving that above all other external causes drunkenness and its accompanying waste and crime are the sources of pauperism and misery, the Church of Christ will not fail at the weakest point of the modern world. When the greatest of New England's orators had made his last speech in the Old South Church, a friend of mine, coming out with him, said, "If I had lived in those days of which you were speaking, I think that I, too, might have been heroic." Mr. Phillips answered: "No man would have been heroic then who is not heroic now. I love inexpressibly these streets of Boston, over which my mother held up my baby feet; and, when I was young, I made a vow that, if God gave me time enough, I would make them too pure for the footsteps of a slave. But look around to-day, and see these terrible houses of temptation and death on every side. If I were young again, I would record another vow, that, if God gave me time enough, I would make these streets safe for the weakest brother that walks them." And the Christian spirit spoke through these words. But Christianity has a grander and higher and more radical work than that. It is to reform men, not through better conditions merely, but by bringing Christ himself to the hearts of the neediest, and begetting within them the power of Christian manhood and the consolation of Christian hope.

Many forms of socialism are steps away from God's laws. Christianized individualism, and not a heathenized communism, is the world's chief need. Let there be a common ownership of all property, and the worthless man becomes more worthless still, a parasite on the community. The man of energy and industry is robbed of his incentives to action; and the virtuous man who is forced to share his goods with others loses all the virtue of voluntary benevolence, and takes moral rank with the pauper whose furniture is knocked down at the sheriff's sale. Communism is an abyss of darkness into which the modern world is invited to deposit all that is worthy in the growth of more than six thousand years.

The world is not to be saved by an organized raid on the commandment, "Thou shalt not steal," whether that raid is led by rich corporations or poor individuals. The path of human progress does not lie over the dethronement of God, over the ruins of Mt. Sinai. Nor is there anything in the New Testament to furnish foundations for a godless communism. The temporary community of goods at Pentecost in the church of Jerusalem was the outgrowth of divine love, and not the mandate of human law; and the apostles expressly recognized each man's right to his own, if he chose to exercise it. Nor is there anything in the teachings of the "carpenter of Palestine, who made all work divine" (not laziness and robbery), to upset the economic laws on which human society is built. Jesus once had an opportunity to abolish the private holding of property when one came to him, and said, "Master, speak to my brother, that he divide the inheritance with me." That was Christ's chance to have anticipated Karl Marx and Ferdinand Lassalle, and all who have followed and fatally improved on their teachings. What did he reply? "Man, who made me a judge and a divider over you?" and, turning to the multitude, "Take heed, beware of covetousness." Organize covetousness into law, and you have not regenerated the world, but plunged it into hell.

Environments ought to be greatly improved. A lessening of the hours of labor is an advantage in the crowded life of to-day. Municipal ownership of the common utilities may be desirable. But Christ perceived that character is more than environment. Robert Owen thought that a man's character was made for him, and not by him. But this is in fundamental antagonism to the spirit and method and teaching of Jesus Christ. Circumstances make a man? Doubtless they greatly help to that end and result. But the human soul a product of them? Never! The great poets — Isaiah, Dante, Shakspere, Milton — have not given countenance to such a philosophy. "They have never mistaken environment for omnipotence." "Environment may direct, but it cannot create." It is well known that in the same household, in precisely similar surroundings, one character becomes holy, and another base. Mrs. Humphry Ward pictured in Marcella a gifted, passionate, noble nature, half-educated, captured by socialistic theories, flinging her life with heroic self-abandonment into the sorrows of poor cottagers, fighting society as organized in England, breaking with the splendid man to whom she was betrothed because his sympathies with her views were apparently sluggish and interrupted. Renewing her devotion to the destitute in her lonely life as a nurse among the poor in London, her mind is enlarged, her experience matured, and she finds that personal character among the poor is greater even than environment; and she discovers how little she can do for others in a crisis of sorrow, because she has nothing to give them but her weak, human help. The greatest field of reform is human nature, and the greatest reforming force is the gospel of Jesus Christ. To hasten forward the political progress of mankind, we must hasten forward its ethical progress.

One of the most encouraging signs of our age, an age when philanthropy is marked by hopefulness and courage, when it approaches disease and poverty and moral degradation with a brave faith in the possibility of their removal, is certainly this: that men are gaining a completer understanding of the nature and mission of the Christian Church. They are beholding the larger Christ who conquers new spiritual realms and adds new provinces of life to the Christian domain. It is an occasion of rejoicing that the Church, whose chief aim is spiritual, realizes, as never before, the breadth of its mission and the duty of leadership in the work of charity and reform. The social conscience is more discerning and more sensitive than ever. The Christ of the Church has been largely limited to holy days and spiritual experiences, the forgiveness and absolution of sins and the preparation for the sacrament and for heaven. But, as our Christian ideals have become truer and purer, we find Christ taking possession of all life; and we now know that outside of the Church, as sometimes conducted, the Christ is carrying on much of his best ministry. Plank after plank has been taken from the mediæval Church to build houses of God, because houses of mercy, outside. I would name all these as the triumphs of the cross. But it is the cross of the larger Christ. One Christian plank goes into a hospital, another into a reform school, another into an erring woman's refuge, another into a civic federation, another into an institution for the blind, another into a Christian college, another into a public library or board of county visitors, another into a social settlement, another into a society of King's Daughters, another into a Sunday-school gathered in a frontier school-house, another into a boys' brigade, another into a sailors' Christian Endeavor Society, another into a Drexel or Armour Institute, another into a working-girls' club, another into an association for improving dwelling-houses, another into a temperance society or a home for the friendless or a society for the prevention of crime, another into a children's aid society, another into associated charities, another into a free kindergarten association or a children's crèche, another into an anti-opium league, until the Christian spirit thus diffused, thus embodied, thus illustrated, makes the Christian life which is found only within the church walls appear but a very narrow strip of that redeeming ministry by which Jesus Christ is subduing the world unto himself.

We need to be taught that our Saviour is far greater than we had imagined, and that our attempts to confine him to services purely devotional and didactic, like those which occupy two out of the one hundred and sixty-eight hours of the week, really dishonor him. But you and I have often had dreams of a church which, maintaining every vestige of truth and glory which belongs to the Church of the past, should yet be a better embodiment of the larger Christ. Over such a church I would write in letters of gold the words, "Let Unselfishness be the Law of its Life," and the other words, "For Christ and Humanity." I would have the Church not a Dead Sea, into which the streams are pouring to become equally dead, but a fountain, from which the streams should run out on every side to turn wildernesses into gardens. I would have people join it, not to get social recognition or pastoral tea-drinkings, but for the opportunity of service. I would have people love it for its graciousness, its democracy, its helpfulness, its everlasting kindnesses. I would have for its object not self-glorification, but service. It should be feet for the lame and comforting hands for the wounded. Such a wide-hearted and Christian Church would command the devotion of those large Christian men who are now outside of the visible fold. I would have it wise in its adaptations, utilizing men's and women's talents for the things which they can do best. I would not have the cold and unsympathetic watch over the life of young Christians; and I would learn, if possible, the wisdom which one of our journals taught in the fable of the elephant who, walking through the jungle, discovered a nest of young partridges. And the elephant said: "Poor things, their mother is gone; and there is no one left to brood over them and to warm them. I will be a mother to them." And down she sat on the nest of young fledglings! The moral of all which is that not every woman is fitted to have charge of an orphan asylum. When I think of how ill-directed and ill-arranged are the Christian forces of great cities, how one man wears himself out by trying to do everything, when I think of the necessity of co-operation, the multiplication of laborers, the setting of young men and young women at work, and the discovery of those things which they do best and most wisely, I sometimes feel that we have only thoroughly begun to illustrate the mind of Christ, and that, in the evolutions which are going on, greater and better churches must arise, which will more adequately embody the larger Christ, whose advent is already heralded.

As the best Christian charity writes as its motto to-day, "Not only alms, but a friend," so the Church universal must learn its double mission,—the duty of carrying to mankind a divine friendship, while it seeks to better external conditions. Instead of social schemes that would turn the masses of men into shiftless and brutalized tramps, there is required, together with the earnest teaching of the divine truth that whatsoever a man soweth, that shall he also reap, the bringing to bear on men's lives of all remedial, educating, preventive influences, in the spirit of Christian love. Whatever we do for the destitute or afflicted in body or mind is doubled in its efficacy, if our heart, Christ's heart, goes with it. When Sir Launfal

"Girt his young life up in gilded mail,
And set out in search of the Holy Grail,"

a leper lay at his castle gate; and the loathsome sight took the summer out of the young man's heart, and he scornfully tossed him a piece of gold. But the leper found in the unloving gift nothing that he most needed. Sir Launfal's search for the Holy Cup of his Master's sorrow was vain; and after dreary years, at last, in the chill winter, an old man comes back at Christmas time to the barred gates of his own palace. And there, as he sat musing and dreaming of the warm Orient lands in which he had strayed, seeing a vision of happy camels coming to the emerald sides of a desert spring beneath the shade of tufted palms, suddenly he hears the old cry that had made him shudder so long ago, "For Christ's sweet sake, I beg an alms"; and to the cowering leper Sir Launfal now said:—

"I behold in thee
An image of Him who died on the tree.
Thou also hast had thy crown of thorns,
Thou also hast had the world's buffets and scorns;
And to thy life were not denied
The wounds in the hands and feet and side.
Mild Mary's Son, acknowledge me:
Behold, through him I give to thee!"

And then he shared with him his crust of bread, and gave him to drink from the icy stream; and a celestial light suffused that feast of the Holy Grail, till suddenly the leper rose up before him, "shining and tall," in the awful splendor of the Crucified and the Crowned. He who with a brother's heart shares with the needy brother the bread and water of eternal life sits down to a holy banquet with his Lord, and shall be welcome to the marriage supper of the Lamb.

III.

Reports from States.

REPORT OF THE COMMITTEE ON REPORTS FROM STATES.

Your Committee on Reports from States has received thirty-five reports out of a possible fifty-two. These comprise all of the more important States and Territories, except Arkansas, Georgia, Illinois, Kansas, Mississippi, and Tennessee.

The reports of this year show an unusual activity in legislation. Some forms of legislation, which were considered experimental only three or four years ago, are now accepted as the regular order: *e.g.*, laws for the indefinite sentence and the parole system, laws for the establishment of institutions for epileptics, and laws for the establishment of the probation system for delinquent children.

The State conferences of charities in the several States are increasing yearly in value and in influence. Conferences have been established during the past year in New Hampshire and Rhode Island; while those which were previously inaugurated in Iowa, Colorado, and Ontario, have become well established. The Ohio State Conference meets with the Annual Conference at Cincinnati this year.

The reports from States this year are received in the same form which has been followed for the past two or three years. This results in considerable duplication of material from year to year, and the question has been considered whether space might not be saved and the reports from the States correspondingly improved by eliminating matter which has been reported in previous years; but the Conference volume constitutes a yearly almanac of these subjects, for ready reference, and the volume of each year goes to many who do not possess the volumes of previous years. It has seemed better, therefore, to continue the present form, even at the risk of some repetition.

The thanks of the committee are due to the State corresponding secretaries, who have nearly all responded promptly and cordially to the inquiries of the committee; and many of them have given considerable time to the preparation of the report.

All of which is respectfully submitted.

HASTINGS H. HART,
CHARLES P. KELLOGG,
MICHEL HEYMANN,
Committee on Reports from States.

SUMMARY BY SECTIONS.

The following is a brief summary of the State reports by geographical sections.

THE NORTH ATLANTIC STATES.

State Boards.— In Massachusetts the State Board of Lunacy and Charity has given place to a "State Board of Insanity" and a "State Board of Charity" to supervise the State sane poor and the State minor wards, together with pauper statistics and "settlement" questions. All charitable corporations exempt from taxation are required to furnish the State Board of Charity with an annual statement of property, receipts and expenditures, number of beneficiaries, and such other information as the board may require. In New York the State Board of Charities has been given power to classify into grades the employees of State institutions, and to fix the rates of salaries and wages.

State Conferences of Charities.— In New Hampshire the State Conference of Charities and Corrections has been incorporated, the only instance on record. In Rhode Island a State Conference of Charities was held April 25, 1899, at Pawtucket, which will probably become a permanent institution.

Women's Clubs.— The New Hampshire State Federation of Women's Clubs aided in establishing the State Conference of Charities and Correction, and the Concord Women's Club paid all the bills. The New Jersey State Federation secured $25,000 from the legislature for travel and libraries.

Charity Organization.— The Training School in Practical Philanthropy, established by the New York Organization Society, was extremely satisfactory.

Local Charities.— "Home Rule" has been given to New York City in the matter of appropriations for charitable institutions. A system of licensing and regulating dispensaries has been established.

Governor Roosevelt has adopted the policy of appointing trustees of State institutions from all parts of the State rather than from the immediate locality.

Children.— A bill was passed in Connecticut to provide for a supervising agent to secure work and homes for boys released from the State Industrial School. Rhode Island has passed a law providing for separate trials and separate confinement of children awaiting trial, and a probation system and probation officers are provided. A law has been passed to regulate baby-farms by a licensing system. Two more day-schools for feeble-minded children have been established in connection with the public schools of Providence. In New York the Destitute Mothers' Bill to compensate mothers for the care of their own children was defeated. Applications for admission of dependent children to institutions in New York City are now investigated by the Charity Organization Society. If the parents prove to be good people, assistance is provided, so that they can keep their children. The St. Vincent de Paul Society and the United Hebrew Charities co-operate. The Maine Industrial School for Girls has been made a State institution, and has been turned over, with its property, by the corporation which has hitherto maintained it. The superintendent and two of the five trustees are women. In New Hampshire the State appropriates $2,000 per year for teaching the deaf and dumb, blind and feeble-minded, in Massachusetts institutions. The governor and council appoint children to fill vacancies on nomination of the State Board of Charities. The truant law has been amended so as to require a certificate of the required school attendance of children seeking employment. Connecticut has passed a law imposing a penalty for keeping demented or idiotic children or those having incurable or contagious diseases in county homes for children. The Catholic Home Bureau for Dependent Children has been organized in New York City to provide family homes. The State Charities Aid Association is increasing its work in this direction. The

Children's Aid Society of New York City is doing considerable work in the State at large. In New Jersey a State Board of Children's Guardians has been created, consisting of three men and two women. All children, public wards, come under its care for placement in families without payment of board.

The Insane.— In Vermont, detention in hospitals of demented persons not dangerous is forbidden. A homœopathic hospital for the Connecticut insane is proposed. New York reports a satisfactory development of State care, and additional accommodations have been provided during the year for 1,200 patients.

Epileptics.— The new Massachusetts State Hospital is full, and the legislature has provided for its enlargement to a capacity of 350. The age limit for admission has been lowered to fourteen years.

Consumptives.— In New York, cities of the first class may establish hospitals for consumptives outside of the city limits. A bill for the State hospital in the Adirondacks failed, though championed by medical societies and charitable organizations.

Penology.— In Vermont a board of prison commissioners has been established, consisting of the lieutenant governor and the directors of the State prison and the House of Correction, to act:—(1) as an advisory board of pardons; (2) as a parole board, with power to parole after the expiration of the minimum term. A probation system was established, providing for a probation officer in each county. The Massachusetts legislature provided for reclaiming waste lands, not exceeding a thousand acres, on which are to be erected cheap iron buildings, to form an industrial camp, to which prisoners may be transferred from jails to work on reclaiming lands for the Commonwealth. A parole system was provided for misdemeanant prisoners sent to the State farm, sentences for drunkenness to be for a maximum of one year, other offences two years. The State Board of Charities, which has charge of the method, has adopted rules for paroling drunks after a minimum of five months, and other prisoners after a minimum of eight months. A law to bring all jails under State control was defeated. A bill to allow paroling of life prisoners, after fifteen years' imprisonment, is under consideration by the Connecticut legislature; also, a bill providing indeterminate sentences for petty offences. In Rhode Island a parole law has been passed, but finds very limited application. The New York commissioner of prisons reports the employment of prisoners under the new constitution satisfactory. A bill passed the legislature, which, if signed by the governor, will seriously impair the Elmira parole law.

The Southern States.

State Boards.— In Maryland, public sentiment in favor of a State board of charities is growing. The bill in Congress for a district board of charities failed of final consideration. It will be promptly reintroduced. The Louisiana legislature has not yet provided for the State board of charities required by the new constitution. A bill for that purpose passed one House. The National Prison Association held a special meeting at New Orleans, Jan. 21–24, 1899, which greatly stimulated public interest.

Charity Organization.— In the District of Columbia the Glymont Industrial Colony is announced, similar in scope to the farm colonies of the Salvation Army.

Women's Clubs.— The Kentucky women's clubs have undertaken work of a semi-charitable nature.

Children.— A reformatory for negro youths, supported by private beneficence, has been opened in Virginia. The West Virginia State Industrial School for Girls opened May 1, 1899. The Children's Home Society, heretofore a private institution, is now recognized by the State. A board of managers has been appointed by the governor, and a small appropriation has been made. In North Carolina the proposed establishment of a State reform school went over until another legislature. A State reformatory or industrial school for white boys has been provided for by the legislature of Alabama.

The Insane.— The death of Dr. George H. Rohe, of the Springfield (Md.) State Hospital, is a serious loss. The North Carolina insanity laws have been recodified, providing for licensing of private institutions, supervision of county and municipal asylums by the Board of Public Charities, etc.

Consumptives.— A house and grounds, with $10,000 in cash, have been given to the Baltimore Hospital for Consumptives.

Epileptics.— The Texas legislature appropriated $50,000 for an asylum for epileptics.

Miscellaneous Charities.— The State Home for Incurables at Huntingdon, W. Va., will be ready for occupancy in a few months. Three State hospitals, known as Miners' Hospitals, have been provided for, with appropriations of $22,000 each by the West Virginia legislature.

Penology.— In the District of Columbia a National Prisoners' Aid Society has been incorporated. Of 1,622 Virginia convicts, 1,298 are in the penitentiary, and 277 are on the State farm, and only 22 on public works. West Virginia has established a board of pardons of two members. In North Carolina the number of convicts in the penitentiary is decreasing, but the number of county convicts working on roads and bridges is increasing. There is no lease system. All convicts work under State or county officers. Of 1,763 convicts in Alabama, about 1,000 work in coal mines; 200, on the State farm; 200, unable to work, are in the penitentiary. The remainder are hired to individuals and corporations, not more than 50 in one place. Fifty-eight counties hire out their convicts. "Their condition is much worse than that of the State convicts." A bill for the indeterminate sentence and parole system passed one House of the Louisiana legislature.

THE NORTH CENTRAL STATES.

State Boards.— The Iowa State Board of Control, established in 1898, is giving general satisfaction. It is composed of three conservative, experienced men. In Nebraska a bill for a State board of charities failed, but is expected to pass in 1901. The Minnesota State Board of Corrections has authority to deport non-resident insane persons and paupers. The legislature increased the appropriation for this work.

A new law requires the State Board of Corrections and Charities to compile analyzed accounts of the expenditures of the State institutions.

Women's Clubs.— The Federation of Women's Clubs endeavored unsuccessfully to have two women added to the Wisconsin State Board of Control.

The Insane.— The Indiana legislature provided for about 550 additional patients in the State institutions. In Iowa a vigorous discussion is on respecting the respective merits of State and county care for the chronic insane. The State Board of Corrections and Charities of Minnesota, after a special investigation, recommended the Wisconsin system of caring for the chronic insane; but the legislature decided instead to establish two additional State hospitals (making five), and appropriated money, to begin both. Missouri has established a fifth insane asylum.

Children.— Indiana passed a stringent law, regulating the introduction of dependent children from other States, and requiring a bond of $10,000 from societies introducing such children. The Illinois legislature passed a comprehensive law to regulate the care of dependent, neglected, and delinquent children. This law marks a great advance in the legislation of Illinois, which has hitherto been much behind that of other States. The principal features of the law are the recognition of the family home as the best place for the dependent child; the placing of child-saving associations under the supervision of the State Board of Charities; the direct commitment by the courts of children to the care of approved societies; the establishment of the probation system for juvenile delinquents; the establishment of a separate "children's court" in the city of Chicago; the prohibition of confining young children in jail, and the prohibition of confinement of young children in the same buildings or yards with adult convicts; the regulation of the placing of children in this State by foreign corporations. A law was passed providing for parental schools in Chicago; also, a law permitting vacation schools. Michigan passed a law prohibiting unincorporated associations from receiving, maintaining, or placing children. All incorporated societies which care for dependent children are placed under the supervision of the State Board of Corrections and Charities. A law is pending providing State care for defective dependent children.

The next Ohio legislature will be asked to provide for deformed and crippled children. The Wisconsin Home for Feeble-minded has 400 inmates, and is already full, with several hundred applications on file. About 100 children attend day-schools for the deaf, the State paying $150 per year each. In South Dakota the legislature of 1899 made an appropriation for a school for feeble-minded, also a small appropriation for a school for the blind. In Nebraska an important bill was passed to regulate child labor, also a truant law. The Home for the Friendless, a private institution, largely maintained by State appropriations, has been turned over to the State as a State institution. The legislature of Minnesota passed a law to regulate the importation of dependent children from other States. The consent of the State Board of Correction and Charities must be obtained, and a bond given. Probate courts may commit dependent children to the guardianship of voluntary societies approved by the State Board of Corrections and Charities. Probation officers nominated by the State Board of Corrections and Charities and appointed by the district judges are provided in St. Paul, Minn., and Duluth.

A bill for a colony for feeble-minded and epileptics passed one House, but its fate was not determined. Four Missouri institutions receive $12 per month for each dependent child cared for until three years old.

Miscellaneous Charities.— District poorhouses may be erected jointly by adjacent counties in Minnesota. The St. Louis Provident Association has laid the foundation of a $70,000 building.

Penology.— The Michigan legislature adopted a joint resolution to prohibit contract labor in prisons and establish the New York system. A bill is pending to provide a penalty for violating the law requiring separate confinement in jails. The State Reformatory at Green Bay, Wis., opened with six prisoners from the State prison. A fine cell-room is partially completed, and can now accommodate 104 prisoners. The binding twine plant at the Minnesota State Prison is to be increased 50 per cent. It is run on State account, and is very popular in the State.

THE WESTERN STATES.

In California a bill for a State board of charities and correction passed both Houses, but was refused by the governor. The Washington State Board of Audit and Control, consisting of the governor, *ex officio*, and five members, manages the two Insane Hospitals, Penitentiary, Reform School, and Soldiers' Home.

Children.— The Montana legislature of 1899 established a Home for Feeble-minded. A law was passed permitting children to be taken from inhuman parents. A home for children has been established, to keep them until they can be adopted. In Indian Territory there is an orphan school in each tribe. The Choctaw Nation has a school for orphan girls, another for boys, and contracts with the Atoka Baptist Academy to care for 50 more. A work for white orphans has been started at Pryor Creek.

The Insane.— A bill to reorganize the system of managing insane asylums in Oregon failed. Indian Territory has no insane hospital.

Miscellaneous Charities.— A bill to disestablish the State Home for the Blind was vetoed by the Governor of California. $14,000 was appropriated to establish a home for adult blind in the State of Washington. There are no poorhouses in the Indian Territory. Some tribes make provision for the poor.

ALABAMA.

BY JULIA S. TUTWILER, STATE CORRESPONDING SECRETARY.

The only important legislation at the recent meeting of our General Assembly was the passage of a bill establishing a Reformatory or Industrial School for the white boys of Alabama. The passage of this bill was principally due to the earnest efforts of Mrs. R. D. Johnston, delegate-at-large for life to the Federation of Women's Clubs.

A. Criminals.

The last biennial report of the Board of Convict Inspectors, published in 1898, shows 1,763 convicts distributed at twelve different places. About 1,000 are working in the coal mines. About 200 on the State Farm at Speigners. 85 of these are women, 10 white and the rest colored. About 30 are colored boys. The women and the boys work in a cotton factory, which has been built by the State. The men cultivate the land attached to the prison. The women make all the clothes that are used in this and other prisons. They also do some of the field work. The cotton clothing of the convicts is woven in the mill.

About 200 State convicts, who are not strong enough for work either on the farm or in the mines, are kept at the old penitentiary, called "The Walls," at Wetumpka. The rest of the State prisoners are hired to individuals and corporations, not more than 50 to any one place. They are working at saw-mills, lime-works, and on farms. It has been proposed to devote the income to education.

No distinction is made between the vicious, the insubordinates, and the other criminals, as we have no workhouses.

County Convicts.

The average number of county convicts is about 765. Any man convicted of a crime requiring less than two years' imprisonment remains under the care of the county. All of the 66 counties of the State except 8 hire their convicts to corporations and individuals, just as the State does. Their condition is much worse than that of State convicts, because, being so widely scattered, it is impossible to inspect them so frequently and carefully as should be done.

B. DESTITUTES.

1. There are no statistics available as to the paupers in our county poorhouses. These institutions are, for the most part, by no means a credit to the State. Children of more than ten years of age must be taken from the poorhouse and placed by the probate judge in some respectable family.

2. The churches have orphan homes.

3. All the larger cities in the State have hospitals.

C. DEFECTIVES.

1. and 2. The blind and mutes are educated in excellent free institutions at Talladega.

3. Our State has not yet made any provision for feeble-minded children nor for epileptics.

4. Our Insane Hospital at Tuscaloosa keeps its rank as one of the finest in the world.

ALASKA.

No report received.

ARIZONA.

No report received.

ARKANSAS.

No report received.

CALIFORNIA.

BY MRS. AGNES W. FLINT, CORRESPONDING SECRETARY.

A very determined effort was made before our legislature of 1899 to establish a State board of charities and correction. The bill introduced passed both Houses, but was refused by the governor. A bill for the disestablishment of the Home for Adult Blind, and bills for the further improvement of the Home for the Care and Training of Feeble-minded Children, and especially for the Epileptic Colony, newly established under the care of said home, also passed the Houses, but were vetoed by the governor.

Two new hospitals have been opened,— one supported by a charitable Hebrew organization, but absolutely non-sectarian as to its patients; the other was organized by representatives of several Protestant churches, the Masonic order, and Odd Fellows, called the Christian Hospital Association, and is designed to care for people of a good class not able to pay usual hospital rates.

The California Club, for women, has established in this city public playgrounds for boys, which bid fair to be a success.

A. GROUP OF DELINQUENTS.

Class 1.— *Criminals.* Confined in the State prison at San Quentin during 1898 were 1,328 prisoners. 22 prisoners discharged during 1897 and returned during 1898. The number of prisoners discharged and immediately returned in the same year (1898) was 11. In the other State prison at Folsom 1,483 prisoners were detained during 1897.

Class 2.— *The Vicious.* From the counties responding to our request for information regarding this class, we have the figures: 17,039 prisoners confined in jails and workhouses for minor offences. San Francisco County alone had 3,359.

Class 3.— *Insubordinates.* The total number of this class held in our two Reform Schools was 348. The Preston School of Industry received 140 boys, and the Whittier School 257 girls and 51 boys.

B. GROUP OF DESTITUTES.

Class 1.— *Aged and Infirm Poor (Sane).* Our aged and poor are maintained by their respective counties in hospitals, poor-farms, and almshouses. In most counties the well are not separated from the sick or injured poor. From the counties reporting, 9,375 of these two classes have been maintained during the year 1898. In the San Francisco Almshouse the number reached 1,000.

Class 2.— *Destitute Children.* This class is maintained by the State in various orphanages chiefly: only a very few are allowed in poorhouses in distant counties. Number supported for the half-year ending June 30, 1898: orphans, 863; half-orphans, 5,160; abandoned children, 536; foundlings, 186. Cost to the State for half-year, $204,701.91.

C. GROUP OF DEFECTIVES.

Class 1.— *The Insane.* Our State insane asylums number five. The Stockton Hospital had 1,564 inmates at all times during the year; the Agnew, 957; and the Mendocino, 477. We were unable to get any late returns from Napa and San Bernardino, but quote 1897. The former accommodated 560 inmates, and the latter 1,608. The total number of insane was 5,166.

Class 2.— *Idiotic and Feeble-minded Persons.* This class is most carefully looked after in the home at Eldridge. The number of inmates for the year of 1898 was 576. These were in different departments of the institution, the school, the custodial, and the industrial. Our last legislature allowed the sum of $199,700 for the support of this institution for the next two years.

Class 3.— *The Blind.* The two State institutions for the care of this class are the Home for Adult Blind in Oakland and the Deaf, Dumb, and Blind Asylum in Berkeley. There were 237 inmates in the latter institution for 1898. From the former we could obtain no information. In 1897 there were 100 inmates.

Class 4.— *Deaf-mutes.* No separate State institution is maintained for this class, they being received into the home at Berkeley with the blind. The Catholic Sisters of St. Joseph have opened during the past year a Home for Deaf-mutes, and have some 60 pupils.

COLORADO.

BY MINNIE C. T. LOVE, M.D., STATE CORRESPONDING SECRETARY.

The biennial session of the State legislature considered favorably the recommendations of the State Board of Charities and Correction regarding the needs of the State institutions; and appropriations for maintenance and improvements were very liberal, considering the condition of the State treasury.

The State Industrial School for Girls, which has had a tumultuous career, due to inefficient and inexperienced boards of control, was granted a special appropriation for the purchase of a permanent site and suitable buildings. The State Home for Dependent and Neglected Children, which has done excellent work from its establishment, likewise received a special appropriation for a permanent site and buildings.

Although the necessity for a feeble-minded institution is admitted, the State Board of Charities and Correction did not urge the creation of such an institution at this time, because of the straightened financial conditions of the State.

Two excellent measures, strongly urged by the State Board, were passed by the legislature and heartily approved by the entire State. One is the indeterminate sentence and parole law, providing for the fixing of a maximum and minimum limit by the trial judge, and the paroling of all convicts by the governor under rules of his adoption. The other measure is a revised lunacy act, closely copied after the New York law, which also includes the feature of the deportation of pauper insane not residents of the State.

A very timely compulsory educational act was passed, which includes provision for truancy. A measure providing for civil service in State institutions failed of passage.

Through the energetic work of the Women's Clubs of the State, a healthy public sentiment is growing in favor of systematic work in private charities and the better care of children.

A. GROUP OF DELINQUENTS.

Class 1.— *Criminals.* In State prison, March 1, 1899, 594, of whom 12 were women; State Reformatory, 89; total, 683.

Class 2.— *The Vicious.* In county jails, April 1, 1899, males, 202; females, 15; insane, none.

Class 3.— *Insubordinates.* Industrial School for Boys, March 1, 1899, 126; Industrial School for Girls, 35.

B. Group of Destitutes.

Class 1.— *The Poor in Poorhouses.* Only a portion of the counties have poorhouses or poor-farms, relief being given at the homes and the sick being cared for in private hospitals. The approximate population of dependent paupers is about 250 in the State. In the Soldiers' Home, March 1, 1899, 146.

Class 2.— *Dependent Children.* In the State Home for Dependent Children, March 1, 1899, 64; in private orphanages, 500 approximate number; in county institutions, none.

Class 3.— *The Sick and Injured.* There are 25 hospitals in the State, nearly all under private auspices, having an average population of about 500.

C. Group of Defectives.

Class 1.— *The Blind and Deaf.* State Institution for the Education of the Deaf and Blind, March 1, 1899, 114.

Class 3.— *Feeble-minded Children.* No institution in the State, either public or private. Statistics gathered in the State show a population of 250.

Class 4.— *The Insane.* State Hospital, March 1, 1899, 473; at Dr. Work's Sanitarium at Pueblo, March 1, 1899, 56; in the county hospital, Denver, 15; none in county poor-farms or jails.

Child-saving in Colorado.— No children are kept in county almshouses, as only a few counties have such institutions. Dependent and neglected children are committed by the county courts to the State Home for Dependent and Neglected Children, whence they are placed out in families under State supervision. In a number of counties in the State, private orphanages and homes are conducted, county support being given in proportion to the number of county charges temporarily maintained in such institution.

The only legislation passed by the Assembly of 1898–99 in relation to child-saving was a compulsory educational act, including the power to commit "habitual truants and incorrigible, vicious, and immoral in conduct children between the ages of eight and sixteen, or who habitually wander about the streets and public places during school hours, to a children's home or the State Industrial School for Boys or for Girls." Such commitments are made only when the court shall deem the child a "juvenile disorderly person." The bill also provides for a truant officer vested with police powers, and a penalty to parents or guardians in sums of ten to twenty dollars.

In Leadville and Pueblo private homes for children have been established, the managers personally soliciting throughout the State for children. Two private institutions in Denver solicit financial support, and seek for children, not only about the State, but from beyond the borders. The Catholic orphanages of the State are conducted in their usual manner.

A bill was introduced at the last session of the legislature, requiring all private institutions of a charitable nature to report to the State Board of Charities and Correction; but the bill failed of passage for lack of interest.

The Woman's Club of Denver opened up public play-grounds during the summer months in 1898, and the work was so satisfactory that it was resumed in 1899.

CONNECTICUT.

BY CHARLES P. KELLOGG, STATE CORRESPONDING SECRETARY.

In regard to the State prison the following bills are under consideration, but have not yet been acted upon: one admitting to parole life prisoners who have served at least fifteen years of their sentences; another bill providing for complete indeterminate sentences for all prisoners committed to the State prison, which is not likely to pass in its present form; also a bill providing for indeterminate sentences in petty offences.

In regard to the Connecticut School for Boys, bills have been introduced providing for the reduction of the number of trustees from twelve to seven or eight, and giving their appointment to the governor, and not to the Senate, as at present; also, a bill to provide a supervising agent who should secure work and homes for boys released on parole from the school, and have oversight of them during their minority. A bill to reduce the price paid by the State, per capita, at the school for the support of boys — from $3.00 to $2.75 a week,— was rejected. Also, a bill establishing the minimum age at which boys should be committed to the school at ten years, except upon conviction for a felony, was rejected on the ground that this matter should be left to the discretion of the courts.

An effort is being made to establish a new State Hospital for the Insane, presumably under the direction of homœopathic physicians. A bill has been introduced to establish a different rate for the support of pauper and indigent insane persons in the State Hospital, on the ground that many who are now committed as indigent have sufficient means to pay for their support.

The matter is under consideration of abolishing the special State Board of Education of the Blind, which, so far as can be learned, is an institution peculiar to Connecticut. Another bill has been introduced limiting the time during which the State should pay for the industrial training of adult blind persons to three years.

In regard to County Temporary Homes for dependent children, a bill has been passed imposing a penalty for the commitment or retention in the homes of any demented or idiotic children or children suffering from incurable or contagious diseases. An effort was made to provide for the commitment of such children to the care of the boards of management of the County Homes, in order to have them under responsible supervision, but not to place them in the homes with other children; and the matter is still under consideration. A bill to transfer the cost of support of children in the County Homes from the State, where it now rests, to the towns from which the children are committed, will probably be defeated. Another bill has been introduced, providing that no complaint should be brought for the commitment of a child to a County Home until after it had been investigated and approved by the town committee.

In regard to town poor a bill was introduced providing that selectmen and public charity officers should keep more accurate records of the outdoor relief disbursed, and that they should give no money, but only orders either upon a town store or upon certain responsible firms with whom contracts should be made from year to year. The bill was rejected on the ground that it would hamper the officials too much in their work. Another bill, providing that the State comptroller should furnish all supplies, not perishable, required in all State institutions, will probably be defeated.

Second, the only new charitable institutions which have been opened since the last report are a general hospital in the city of New Britain, the Mount Carmel Home for Children near New Haven, and a small home for incurable children at Newington. Plans are under consideration for the erection, at the Hospital for the Insane, of a large congregate dining-room building, and at the American School for the Deaf for a new building for its pure oral department.

Third, statistics.

A. Group of Delinquents.

Class 1.—*Criminals.* The State prison at Wethersfield has a new warden, Mr. Albert W. Garvin, formerly of the State Reformatory in Indiana. A number of improvements are being effected under his direction, and it is hoped to secure an appropriation for the erection of a new block of cells to relieve the constantly overcrowded condition of the prison. The average number of prisoners is 505. The jails of the eight counties of the State contain an average of about 1,100 inmates, short-term men and men bound over for trial. Total number of criminals, 1,600 or 2,000 to the million of population.

Class 2.—*The Vicious.* There are no special institutions for this class in Connecticut.

Class 3.—*Insubordinates.* The Connecticut School for Boys at Meriden has a new superintendent, Mr. C. M. Williams. Greater facilities for physical development and for training in the elements of trades are needed. Average, 450 boys. The Industrial School for Girls at Middletown has an average of 250 inmates, and is a model institution, with scientific cooking school, dressmaking classes, and departments of domestic work. Total insubordinates, 700. Ratio, 875 to the million.

B. Group of Destitutes.

Class 1.—*Poor in Almshouses, etc.* Almshouses are maintained in 89 towns in the State, in which the dependent poor of all ages are cared for, except children between four and eighteen. Total number of inmates during the year, 2,700, besides 400 persons supported in private homes for the aged. Total, 3,100; and ratio, 3,875 to the million of population. The total number of persons assisted with outdoor relief in all of the towns of the State during the year is estimated about 14,500. Charity organization societies are conducted in six cities in the State, and work in harmony with the municipal authorities.

Class 2.—*Destitute Children.* A temporary home is provided in each of the eight counties for the shelter of dependent and neglected children between the ages of four and eighteen, until suitable family homes can be found for them. The average number of inmates in the County Homes is 680. Private asylums and homes furnish accommodations for 920 children, making a total of 1,600 in the institutions. Ratio, 2,000 to the million.

Class 3.—*The Sick and Injured.* The sick and injured poor are cared for in a number of city hospitals at the expense of the towns that send them, and of the State which furnishes appropriations for most of these hospitals. Fitch's Home for Soldiers, at Noroton, has an average number of 470 inmates.

C. GROUP OF DEFECTIVES.

Class 1.—*The Blind.* The State has about 70 blind beneficiaries, of whom 20 are supported at the Perkins Institution, South Boston, and about 50 at the Institute and Industrial Home for the Blind in Hartford. Ratio, 88 to the million.

Class 2.—*The Deaf.* The State supported during the past year 108 deaf pupils, of whom 74 were at the American School for the Deaf at Hartford, and 34 at the Mystic Oral School. Ratio, 135 to the million.

Class 3.—*Feeble-minded Children.* Feeble-minded children are cared for and instructed at State expense at the Connecticut School for Imbeciles, Lakeville. Average number, 170. Ratio, 212 to the million.

Class 4.—*The Insane.* The Connecticut Hospital for the Insane, at Middletown has an average of about 1,900 inmates, but is considerably overcrowded. The Retreat for the Insane at Hartford has an average of 150 patients. Nine private sanitariums care for 250 patients; and there are about 400 others, chiefly chronic cases, among the town poor. Total, 2,700. Ratio, 3,375 to the million. The number of insane persons in the State is increasing gradually, but it has not yet been shown that the increase is out of proportion to the increase in population.

The commission appointed by the General Assembly of 1897 reported in favor of establishing another State hospital for the insane near Norwich, and the matter is now under consideration by the present legislature.

The cost to the State for the delinquent, dependent, and defective classes for the year ending Sept. 30, 1898, was $658,190. The cost to the towns for the year was $729,297. Total, $1,387,487, or an average of $1.73 per capita of the State's population, estimated at 800,000.

DELAWARE.

BY MRS. EMALEA P. WARNER, STATE CORRESPONDING SECRETARY.

(1) The last and most important legislation enacted at our recent Assembly was the passage of the New Castle County Workhouse Bill. This was accomplished after the vigorous and persistent efforts of Chief Justice Lore, other public-spirited citizens, and interested legislators. The main provisions of the bill are as follows: a board of five trustees to be appointed by the resident judges of the county, who are empowered to select a site to erect suitable buildings and to introduce such industries and methods of employment for prisoners as they deem expedient. The funds, $100,000 to be raised by the county by the sale of bonds, and the sum to be placed in the hands of the trustees for disbursement. This is a great gain for the advancement of Delaware's penal system, and we report the same with untold pleasure.

The legislature also appropriated $2,500 to the Delaware Industrial School for Girls, $1,800 to the Society for Prevention of Cruelty to Children, and $500 to the Babies' Hospital. To the State Insane Hospital it appropriated $92,000; to the Travelling Libraries for the Delaware State Federation of Women's Clubs, $100.

(2) The Hebrew Charities Association was organized the past winter in Wilmington.

The Seventh Annual Conference of Charities was held in Wilmington the afternoon and evening of April 25. Both sessions were well attended, and were marked by able papers and animated discussion. "Rescue Work among Juveniles," "The Consumers' League," "Experiences with the Cultivators of the Wilmington Vacant Lots," and "Plans for the New Workhouse" were the main themes claiming the attention of the conference.

A fine new building for the Delaware Industrial School for Girls has just been completed and dedicated. It is located in a pleasant and healthful suburban part of Wilmington, commanding a beautiful view of the Delaware River. It is admirably equipped with modern conveniences and well adapted for the purpose. It is truly a "home," and those committed there are giving evidences of good results from the wise training and ennobling influences. It now shelters 30 girls.

The Associated Charities of Wilmington has added the cultivation of vacant lots to its work. Last summer 60 families were thus provided with quarter-acre lots, the produce from which gave material aid for their subsistence the following winter.

BOSTON MEDICAL LIBRARY

(3) A. GROUP OF DELINQUENTS.

Class 1.—*Criminals.* Are confined in three county jails, in idleness and unclassed. Average this year, about 300.

Class 2.—*Vicious.* (*Drunkards and tramps.*) With repetition of offence, are sent to county jails for short terms, where they are compelled to break stone.

Class 3.—*Insubordinates.* Are committed to the Industrial Schools. In Boys' Ferris School are 70, in girls' part of school are 25. Appropriations for both are made by the legislature and Levy Court, but are largely dependent upon private subscription.

B. GROUP OF DESTITUTES.

Class 1.—(*a*) *The Poor in Poorhouses.* Average about 350 adults and 10 children (temporarily) in the three county almshouses.

(*b*) *Aged Poor.* In homes average 72.

Class 2.—*Destitute Children.* The various homes and orphanages provide for all the destitute children of the State. All are private charities, aided by small appropriations from legislature and Levy Court. Schools under Catholic management average 300 children, those in Protestant schools about 100 children.

Class 3.—*The Sick and Injured.* Are provided for in county almshouses and in the Delaware and Homœopathic Hospitals. Patients attended in hospitals, 500; dispensary cases, 3,000.

C. Group of Defectives.

Class 1.—*The Blind.* No institution.

Class 2.—*Deaf-mutes.* No institution.

Appropriations from the legislature permit three from each county to enter schools elsewhere.

Class 3.—*Feeble-minded Children.* Appropriations from the legislature permit 5 from each county to enter the Feeble-minded School at Elwyn, Pa.

Class 4.—*The Insane.* The State Hospital for the Insane has 165 men and 120 women patients. The new building erected last year has proved a valuable addition and aid in caring for and in the proper treatment of cases. The bacteriological department introduced by legislative enactment this last year is considered of marked importance.

DISTRICT OF COLUMBIA.

BY HENRY B. F. MACFARLAND, CORRESPONDING SECRETARY.

The bill to create a board of charities for the District of Columbia, which was carried over from a previous session of Congress, was crowded out, and failed to receive final consideration. It will be promptly reintroduced upon the assembling of the Fifty-sixth Congress.

A bill to create a municipal hospital was introduced, but could not be given an advanced position, and consequently failed to receive consideration.

Five sectarian child-caring institutions were dropped from the list of assisted institutions.

The final portion of an appropriation of $50,000 for new buildings at the Reform School for Girls was passed.

A heavy deficiency in current appropriations for care of dependent children under official guardianship was met by adequate appropriation. An appropriation of $65,000 was secured for new buildings for an official institution long neglected.

The National Prisoners' Aid Society was incorporated under the general laws of the District.

"The Glymont Industrial Colony" is announced. This is an agricultural, industrial, and sociological experiment, similar to the farm colonies organized under the auspices of the Salvation Army.

An effort is being made to establish an industrial institution for the blind.

Statistical replies as per schedule: —

A. GROUP OF DELINQUENTS.

Class 1.— *Criminals.* Convicts in State prisons, 424.

Class 2.— *The Vicious.* Jail and workhouse convicts, 693.

Class 3.— *Insubordinates.* Reform Schools and Industrial Reformatory institutions, 349.

Total, 1,466.

B. GROUP OF DESTITUTES.

Class 1.— *Poor in Almshouse.* 229.

Class 2.— *Dependent Children.* 824.

Class 3.— *In Hospitals.* 339.

Total, 1,392.

C. GROUP OF DEFECTIVES.

Class 1.— *The Blind.* 21.

Class 2.— *Deaf-mutes.* 36.

Class 3.— *Feeble-minded.* 47.

Class 4.— *The Insane.* 964.

Total, 1,068.

FLORIDA.

BY L. B. WOMBWELL.

The persons convicted of crime in Florida and sentenced to hard labor in the State prison for life or a term of years are leased.

The last legislature of Florida found that there had been cruel treatment at some of the convict camps; and a special agent has been appointed to inspect all State convict camps, and report all abuses of every kind.

We are now building reformatories for vicious and incorrigible children, and for children of all kinds under sixteen years of age. These buildings will be in operation some time this year. One building is for white, the other for colored children. Both are exactly alike as to construction and furnishings. These reformatories will be controlled by a board of managers known as commissioners.

GEORGIA.

No report received.

IDAHO.

BY F. B. GAULT, STATE CORRESPONDING SECRETARY.

I am no longer a resident of Idaho, so am unable to give any reliable report. I am sure little or nothing of value was accomplished by the last legislature respecting interests you represent. Dr. Givens, superintendent Insane Asylum, Blackfoot, might be able to advise you. Idaho is a barren field in charitable ways. Am sorry I cannot aid you.

ILLINOIS.

BY EPHRAIM BANNING, STATE CORRESPONDING SECRETARY.

The chief event of the year in the field of charities and corrections has been the passage of the bill to regulate the care and treatment of dependent, neglected, and delinquent children. Hitherto the State of Illinois has been very backward in legislation of this character. For a year past the subject has been vigorously agitated. The State Conference of Charities of 1898 devoted its entire time to this subject. The Board of Public Charities considered the subject carefully. The State Federation of Women's Clubs and many of the local women's clubs discussed it. The Chicago Bar Association adopted a unanimous resolution in favor of suitable legislation, and appointed a committee to draft a bill. This committee consulted with representatives of the children's institutions and the various organizations interested, and finally produced a bill which, after considerable amendment, became a law.

The purpose of the bill is expressed in its last section, as follows:

> SECTION 21. *Construction of the Act.*— This act shall be liberally construed to the end that its purpose may be carried out, to wit: that the care, custody, and discipline of a child shall approximate, as nearly as may be, that which should be given by its parents; and, in all cases where it can be properly done, the child be placed in an approved family home, and become a member of the family by legal adoption or otherwise.

The bill is outlined as follows: A "juvenile court" is established in the city of Chicago, to be presided over by a circuit judge chosen by his fellow-judges. Confinement of children under twelve years of age in county jails or police stations is prohibited. Probation officers are authorized, but without public compensation. Children are brought before the court by summons instead of warrant.

"Dependent children" — *i.e.*, those dependent on the public, homeless, abandoned, begging, peddling, performing, cruelly treated, having vicious parents, etc., having been adjudged dependent — may be committed to the guardianship of an individual, a society, or an institution, with power to dispose of by adoption or indenture.

"Delinquent children" — *i.e.*, offenders against State laws or municipal ordinances — may be committed to an institution or to the care of a probation officer or to an accredited association.

The law provides that it shall be unlawful to confine any in the same building or in the same yard or enclosure with adult convicts, or to bring any child into any yard or building in which adult convicts may be present.

Associations receiving children under this act are subjected to the supervision and inspection of the State Board of Public Charities, and must report as required by the board. County boards of visitation may be appointed by county judges to inspect institutions and societies receiving children under this act.

Associations incorporated in other States must furnish the Board of Public Charities with such guarantee as they may require that they will not introduce children "having any contagious or incurable disease, or having any deformity, or being of feeble mind or of vicious character, and that they will remove from the State any child which may become a public charge within five years after having been brought in."

A law was enacted providing for the establishment of parental schools for the truant children in Chicago.

The State of Illinois has suffered an irreparable loss in the resignation of Dr. Frederick Howard Wines, secretary of the State Board of Commissioners of Public Charities, to accept the position of assistant census commissioner. The name of Dr. Wines is a household word in Illinois, and is associated with the growth of every important charitable institution in the State. The best wishes of his former associates follow him.

INDIANA.

BY AMOS W. BUTLER, STATE CORRESPONDING SECRETARY.

For a number of years the State of Indiana has made no extended improvements or provision for increased capacity at its public institutions. Therefore, the demand this year was imperative that such action should be taken. The legislature made specific appropriations to the Central Hospital for Insane to the amount of $178,000, of which $49,000 was to provide for two dining-rooms for men and one for women, and $110,000 for a hospital. These changes will increase the capacity of the institution by 205. Specific appropriations were made to the Northern Hospital for Insane, amounting to $85,000, $80,000 of which is to be used to erect new buildings, one for men, the other for women, with a capacity of 100 each. The Eastern Hospital for the Insane received $75,200, out of which are to be built two hospital cottages, one each for men and women, to accommodate 30 beds each, costing $33,000, and one cottage for men with a capacity of 48, costing $28,900. The Southern Hospital for Insane received specific appropriations amounting to $66,000, including $40,000 for the erection of a wing to accommodate 132 patients. An appropriation was made to build and furnish a dwelling-house for the superintendent of the Institution for the Deaf, by reason of which it will be possible to readjust the disposition of inmates so as to accommodate 40 more. For the School for Feeble-minded $47,000 was appropriated specifically, $42,500 of which is to be used for the erection of two custodial cottages, one to accommodate 100 girls, the other 100 boys. For the Indiana State Prison there were specific appropriations amounting to $15,120; but there is no provision for increased capacity, save temporary provision for the care of the insane criminals. For the Indiana Reformatory there was made a specific appropriation of $239,770.63, of which $200,000 is to be used to erect a new cell-house, containing 600 cells.

During the past year societies for organizing charity have been formed in Franklin and Alexandria. In the latter place work among tramps is receiving particular attention. A "Home for the Friendless" has been established in Elwood, a "Door of Hope" in Terre Haute, and hospitals for the sick and injured in Goshen and Evansville. Near Middletown is a new institution for the aged poor, under the management of the German Baptists; and at Greensburg there is being erected an orphans' home by the Independent Order of Odd Fellows. A hospital for the treatment of mental and nervous diseases has been organized in Indianapolis, and during the past year has begun active operations. Two counties in the State, Allen and Vanderburgh, have taken advantage of the law authorizing the organization of boards of children's guardians in counties having a population of 50,000. However, practically nothing has as yet been done by either board, owing to a lack of accommodation for the children received by them. A few cases have been investigated, in which the children were awarded to the boards and homes found for them.

A. Group of Delinquents.

Class 1.—*Criminals.* In State prison, Jan. 31, 1899, 823; Woman's Prison, Jan. 31, 1899, 51; Indiana Reformatory, Jan. 31, 1899, 938; total, 1812.

Class 2.—*The Vicious.* We have no records of the population of jails and workhouses.

Class 3.—*Insubordinates.* In the Reform School for Boys, Jan. 31, 1899, 614; out on "ticket-of-leave," 75. Reform School for Girls, Jan. 31, 1899, 270; out on "ticket-of-leave," 87.

B. Group of Destitutes.

Class 1.—*The Poor in Poorhouses.* In county poor asylums, Aug. 31, 1898, 3,102; in the Soldiers' Home, Jan. 31, 1899, 553.

Class 2.—*Dependent Children.* In the Soldiers' and Sailors'

Orphans' Home, Jan. 31, 1899, 629; county orphans' homes, Oct. 31, 1898, 1,596; in county poor asylums, Aug. 31, 1898, 153.

Class 3.— *The Sick and Injured.* We have no statistics at hand relating to this group.

C. Group of Defectives.

Class 1.— *The Blind.* Institute for Blind, Jan. 31, 1899, 132; county poor asylums, Aug. 31, 1898, 151.

Class 2.— *Deaf-mutes.* Institution for Deaf, Jan. 31, 1899, 326; county poor asylums, Aug. 31, 1898, 49.

Class 3.— *Feeble-minded Children.* School for Feeble-minded Youth, Jan. 31, 1899, 595.

Class 4.— *The Insane.* Total enrolled population of the four insane hospitals, Jan. 31, 1899, 3,459; county poor asylums, Aug. 31, 1898, 422.

INDIAN TERRITORY.

BY EDWIN H. RISHEL, CORRESPONDING SECRETARY.

The Indian Territory is unorganized, so far as general legislation is concerned. The five civilized tribes have each a legislative body, but the acts of these pertain only to the tribal limits. There are orphan schools in each tribe. The work of these has been quite effective in many cases. In the Choctaw Nation a school is conducted for orphan girls at Garvin, I.T., one for boys at Academy, I.T., and the nation arranged by special contract with the Atoka Baptist Academy to care for fifty orphan children.

Work to about the same extent is done for orphans in the other nations. There are many poor white people renting land of the Indians, and working in mines or cutting timber. There are thus many chances of orphanage, with but poor opportunity of relief. A very hopeful work has been started at Pryor Creek for the purpose of caring for the white orphans. This movement is dependent wholly upon contributions for support.

There are United States jails at Muskogee, South McAlester, Atoka, Ardmore, Antlers, and some other places. The inmates are such as are held in default of bail. In most of these the white and negro race predominate. Some are desperate men. Religious services are conducted by Christian workers in all of these jails with more or less regularity. The Woman's Christian Temperance Union has been instrumental in organizing the work in several of the jails.

There are no poorhouses in the Territory. In some of the tribes special provision is made for the indigent.

An effort was made two years ago to establish a school for the blind at Fort Gibson. I cannot give particulars as to its success.

A few hospitals have been established. The railroads operating in the Territory have hospitals in the adjoining States, and send the injured and sick there for treatment.

A few deaf-mutes have received instruction in the States by special arrangement. I know of no insane asylum in the Territory.

IOWA.

BY W. S. R. BURNETTE, STATE CORRESPONDING SECRETARY.

The legislature of Iowa meets biennially, and was in session last year. The reports of the various institutions are made to cover the same period, as a rule. Consequently there is no later official information available than that which was embodied in my report last year, and the conditions are substantially the same as then. The various classes have received that humane and careful treatment that has always characterized the institutions of the State. It is not possible for me to give detailed information for the reason above assigned. The last session of the legislature, as noted in a former report, created a Board of Control, consisting of three conservative, experienced gentlemen. The appointing powers of the State were particularly happy in their selection of the *personnel* of this board. Manifestations of good results are already apparent, and a great deal less friction has been created than was naturally looked for. The State, holding the power to amend, modify, or correct the law as experience may suggest, gives us the double assurance that impartial justice will be given to all interested, and we believe in and hope for great things from the Board of Control.

The private institutions of the State have usually had a year of prosperity. Some new ventures that have not yet assumed the dignity of a fixed existence have had a somewhat precarious experience, but the fittest will survive.

KANSAS.

No report received.

KENTUCKY.

BY MISS EMMA A. GALLAGHER, STATE CORRESPONDING SECRETARY.

The only legislation enacted in the field of charities and correction was an act creating a " Board of Commissioners to govern the Penitentiaries of this Commonwealth; said Board to consist of three members, to be elected by the General Assembly." The board entered upon its duties in August, 1898. The women's clubs have undertaken work of a semi-charitable nature which promise good results. A Business Women's Club was organized, and an educational department immediately opened, with classes in sewing, shorthand, typewriting, etc.; also, a course of lectures on instructive subjects. As the membership fee is merely nominal, it will entail no hardship upon those desiring to take advantage of the various classes.

A School of Domestic Science and Kitchen Garden was established.

A. Group of Delinquents.

Class 1.— *Criminals.* Prisoners confined in the penitentiaries at Frankfort and Eddyville numbered at beginning of year 1,709; sentenced during the year, 954; on hand at close of fiscal year, 1,851; daily average, 1,818.

Class 2.— *The Vicious.* Of this class sent to the workhouse, 750 were white, and 1,206 colored,— total, 1,956; remaining at close of fiscal year, 227.

B. Group of Destitutes.

Class 1.— *The Poor in Poorhouses.* Inmates almshouse first of year, 317; received during year, 240; number at close of year, 323.

Class 2.— *Destitute Children.*

Class 3.— *The Sick and Injured.* During the year the Children's Free Hospital cared for 117 afflicted children; received at City Hospital during the year, 1,686 patients; remaining at close of fiscal year, 136.

C. GROUP OF DEFECTIVES.

Class 1.— *The Blind.* The Kentucky Institute for the Blind received during the year 112 pupils in the white department. In the colored department, 24; total, 136. This institution was extensively remodelled, adapting it thoroughly for its special work.

Class 2.—*Deaf-mutes.* No statistics this year.

Class 3.— *Feeble-minded Children.* In Institute for Feeble-minded Children an increase was noted in number of inmates over previous year. 20 were admitted during the year. At close of fiscal year there were 134 inmates.

Class 4.— *The Insane.* The three insane asylums of the State show at the beginning of the year 2,650 patients. Admissions during year, 778; present at close of fiscal year, 2,705.

LOUISIANA.

BY MICHEL HEYMANN, STATE CORRESPONDING SECRETARY.

The Charity Organization Society of New Orleans is becoming more and more popular, and its work more effective. A sewing-room during the summer has given much relief to poor women. Trinity Church, with its magnificent modern charity work, comprising a wayfarers' lodge, a wood-yard, an industrial school, has been a very powerful assistant to the Charity Organization Society.

The Prison Reform Association is composed of some energetic men, and they have partially succeeded in educating the people of New Orleans to the idea of prison work on the new humanitarian lines. Unfortunately, such work as separating boys from adults has only been partially successful.

A bill for the indeterminate sentence and parole system, another bill for the regulation of convict work after the expiration of the prison lease,— which has been abolished by our recent constitutional convention,— and a bill for the creation of a State Board of Charity and Correction have passed one house, but have been rejected by the other. We shall try again at the next session of the legislature, and probably with more success.

Our five free kindergartens are doing splendid work, and we trust that in the future more of these charitable institutions will be established.

The special meeting of the National Prison Association, held in New Orleans Jan. 21–24, 1899, has caused a revival in prison and charity work; and our most sincere thanks are due to the noble men and women who came here to help us.

A. Group of Delinquents.

Class 1.— *Criminals.* The present number of convicts in the State Penitentary of Baton Rouge is about 1,100, of which one-eighth are white, and seven-eighths black.

Class 2.— *The Vicious.* The daily average of prisoners in the Parish Prison last year was 205. No classification of prisoners exists in this jail. Criminals, misdemeanants, sentenced prisoners, and boys are mixed promiscuously. Women are separated from men, and white from black.

The police jail contains an average of 156 prisoners, besides a number of insane persons. They all serve short sentences.

Class 3.— *Insubordinates.* The average number of boys in the Boys' Reformatory has been 105, the majority of which are black; wayward girls in the House of the Good Shepherd, governed by the Sisters of Charity, 165.

B. Group of Destitutes.

Class 1.— *The Poor in Poorhouses.* Shakespeare Almshouse shelters 125 old people of both sexes; the Faith Home for Aged Colored Widows, 18; Dames Hospitalities, 29 paupers of both sexes; Memorial Home for Young Women, 34; Touro Infirmary, 29.

Class 2.— *Destitute Children.* About 2,000 orphans are sheltered in sectarian asylums.

Class 3.— *The Sick and Injured.* The Charity Hospital of New Orleans has a daily average of 622 inmates.

C. Group of Defectives.

Class 1.— *The Blind.* The number of blind children in the State school of Baton Rouge is —.

Class 2.— *Deaf-mutes.* The State School for Deaf and Dumb in Baton Rouge takes care of 90 inmates.

Class 3.— *Feeble-minded Children.* Nothing has yet been done for this class of defectives in this state.

Class 4.— *The Insane.* The State Insane Asylum at Jackson contains about 1,200 insane persons, both male and female.

MAINE.

BY MRS. L. M. N. STEVENS, STATE CORRESPONDING SECRETARY.

1. Very little legislation was enacted at our last legislature in the field of charities and correction.

The Maine Industrial School for Girls, which has hitherto been carried on by a corporation with a board of trustees, receiving State aid, was made a wholly State institution. An increased appropriation was made. The plan adopted provides for a board of trustees, consisting of three men and two women. The superintendent of the school is a woman, and the State superintendent of public schools is an *ex-officio* member of the board of trustees.

A fine new school building has been erected during the year. This, with all the rest of the valuable property of the school, was by the corporation passed over into State control. Recently a new cottage has been erected at the State Reform School for Boys. This institution is doing excellent work.

2. There has been no new charitable work established within two years by women's clubs, etc. The Woman's Christian Temperance Union continues to do a great work for dependent children; and the various orphanages and homes of the State, in which women are largely interested, are well cared for, most of them receiving some slight State aid.

It can be said of Maine that it is very generous in giving aid to charities which are not directly under its control.

3. (A) Being on the Pacific coast at this time, I regret that I cannot give statistical information; but I judge from my observation there is little change during the last year in the number of criminals in our prisons and jails.

(B) I think the poor in the poorhouses have somewhat decreased, judging from reports that I have received from various important points during the year. Destitute children are well cared for in our State. The sick and injured are carefully provided for in the various city hospitals. The Maine General Hospital is in a prosperous condition, as are the other hospitals of the State, being supported in part by the State, but receiving also liberal donations from time to time.

(C) The blind are cared for out of State institutions. Deaf-mutes are cared for in the Maine School for Deaf-mutes, which is a most excellent institution, situated in Portland and supported by the State. There is an increased number, but this is owing to the fact that more attention is being paid to securing for them proper education. Feeble-minded children are cared for in the Massachusetts School for Feeble-minded. The Insane Asylum is receiving increased attention every year by the legislature and those interested in the care of this class of unfortunates.

We have no State board of charities and correction, but the governor and council have the final decision in cases which naturally would be governed by the State board. Attempts to secure a State board have thus far proved ineffectual, but we hope before long there will be such a combination of those interested in the charities and corrections of the State that it may be secured.

MARYLAND.

BY KATE M. MCLANE, STATE CORRESPONDING SECRETARY.

The sessions of the Maryland legislature are biennial. No meeting this year.

Maryland's Second Annual Conference of Charities and Corrections was held at Johns Hopkins University, Baltimore, on Nov. 29 and 30, 1898. The address at the opening session of the conference by Hon. Ashley M. Gould, of Montgomery County (chairman of Committee on Ways and Means, House of Delegates, Legislature, 1898), on the question of "State Appropriations to Private Charitable Associations," was such a clear, courageous statement from an authoritative source that hereafter people in Maryland cannot plead ignorance of the conditions which imperatively demand better methods for making and administering public charitable appropriations. Mr. Gould strongly advised the establishment of a State board of charities by the next legislature. This able address is one of many signs that public opinion in Maryland desires State supervision of the expenditure of State money, and State care for the State's wards.

Interest in hospital provision is growing in Maryland. The Railroad Young Men's Christian Association Hospital was opened Nov. 28, 1898, in Hagerstown. A small charity hospital at Cambridge has been opened, $1,500 having been given by the State. The Hospital for Consumptives in Baltimore has been given $10,000, a comfortable house and thirteen acres of ground, within six miles of Baltimore. More money is needed to properly equip and extend its accommodations, but this hospital's mere removal from the city is a gain.

In the sudden death of Dr. George H. Rohe, superintendent of the "Springfield" State Insane Hospital No. 2, the State has lost a valuable public servant. Dr. J. Clement Clarke, who had been carefully trained by Dr. Rohe, has been wisely elected his successor. This year quarters for at least 50 insane women will be provided at "Springfield." Up to the present time only male patients have been received at this model insane hospital. The secretary of the State Board of Lunacy, Dr. George J. Preston, in his first report (Thirteenth Report of Commission) to the governor, makes public some startling facts in regard to the care of many of the county insane, still — from lack of other provision — kept in county almshouses. His uncompromising statement — supported by the facts and figures — that "Maryland's laws relating to the insane still stand in urgent need of revision," will, it is hoped, bear some fruit at the next session of the legislature.

The new mayor (Hon. Thomas G. Hayes, Democrat) elected May 2, at the first election under Baltimore's new charter, does not assume office until November. He is confidently expected to appoint an important non-political board of nine supervisors of Public Charities. This board (whose term begins March, 1900) will determine in all cases what persons, adult or juvenile, are public charges, and how long they shall remain such. Much is hoped for from the city's new relations, through this board, to its juvenile charges.* The secretary, elected by the board, will be a paid official; salary, $1,500 annually.

The intelligent interest in the care of wayward and dependent children in Baltimore is gaining steadily by the development of the work of the Henry Watson Children's Aid Society.

* See report from Maryland for 1898.

The first "Neighborhood House" in Baltimore was opened on March 11, by the Charity Organization Society, at 1418 Light Street. The property was a gift from friends of the Society, as a centre for the charitable workers in South Baltimore. It contains at present the offices of the Charity Organization Society, the Society for the Improvement of the Condition of the Poor, the Instructive Visiting Nurse Association, and the Thomas Wilson Fuel Saving Society. On the second floor there is an attractive hall, with accommodations for about 100 persons. This comfortable room is furnished as a library, and the aim is to make it of constant service to all workers in the district.

MASSACHUSETTS.

BY JOHN D. WELLS, STATE CORRESPONDING SECRETARY.

The legislature of 1898 passed an act providing for the establishment of a State Board of Insanity, to which were transferred most of the powers and duties relating to the insane, hitherto belonging to the State Board of Lunacy and Charity. The last-named board has become the State Board of Charity, and has the supervision of the State sane poor and the State minor wards, together with all pauper statistical work, and the investigation of settlements of both the sane and the insane poor.

The legislature of 1898 passed an act providing for the purchase, or taking in fee, by the governor and council, of any waste or unused land, not exceeding one thousand acres in area, to be reclaimed, improved, and disposed of for the benefit of the Commonwealth. Upon this land are to be erected iron buildings of cheap construction, capable of accommodating not more than one hundred prisoners; and thereon is to be established a temporary industrial camp, to which prisoners from jails and houses of correction are to be removed from time to time, and employed in reclaiming and improving the land, and in preparing by hand labor material for road-building. All this work is to be done under regulations made by the general superintendent of prisons. Any land reclaimed or improved may be devoted to the use of the Commonwealth or sold by the governor and council. Any road material prepared may be sold to the authorities of the Commonwealth, or of any county, city, or town therein.

The same legislature passed an act providing that all sentences to the State Farm for drunkenness shall be for a period not exceeding one year, and that sentences for other offences shall be for a period not exceeding two years, and giving the State Board of Charity authority to issue permits to be at liberty to any prisoners so held, under such conditions as the board may impose. Under this law the board has established certain rules, providing that prisoners sentenced for drunkenness shall — if they appear to have reformed, and have homes to go to — be released on probation at the end of five months from the date of commitment. But, if they have been previously committed to the institution, they must be kept there eight months; and, if committed more than once, ten months. The periods of detention for prisoners committed for other offences are nine, fourteen, and twenty months. The rules provide, however, for special consideration of exceptional cases.

An act has been passed by the legislature now in session, providing that all charitable corporations whose property is exempt from taxation shall prepare and send to the State Board of Charity annual reports, showing their property, receipts, and expenditures, number of beneficiaries, and such other information as the board may require. The only institutions not under State control which have been hitherto required to make reports to the board are those which receive grants of money from the State treasury. This law will be the means of furnishing the board and the public with valuable information concerning a large number of charitable organizations.

The legislature has also passed an act providing that, "whenever a woman shall be committed to any insane hospital or asylum, the magistrate committing her shall, unless she is accompanied by her father, husband, brother, or son, designate a woman who shall be an attendant or one of the attendants to accompany her to the hospital or asylum of commitment."

The new State Hospital for Epileptics, which was opened nearly a year ago, has already more than its complement of numbers; and the legislature has appropriated money for the erection of a new building, which, when completed, will, with the other buildings, enable the trustees to provide for about 350 patients, and secure a better classification of the inmates than can be arranged for at present. The legislature has also changed the age of commitment to this institution, so that, instead of providing for the care and treatment of adults only, the hospital now receives patients of fourteen years of age and upward.

The State Board of Charity has for two successive years recommended that all dependent children,— that is, those who become a public charge because they are orphans or because their parents are too poor to maintain them,— as well as juvenile offenders and neglected children, should be cared for, maintained, and controlled by the State, irrespective of the question of their local settlement. The effect of the law would be to provide better care and treatment, on the whole, for the children, and, while it would impose an additional burden on the Commonwealth, would relieve many of the small towns of considerable expense. A bill embodying this recommendation was recently presented to the legislature now in session, and was favorably reported on by the committee to which it was referred; but some differences of opinion arose with regard to the wording of certain clauses of the bill and the whole matter has been referred to the next General Court.

An attempt has been made to secure the passage of a law providing that the jails and houses of correction now maintained by the several counties shall hereafter be maintained and controlled by the Commonwealth. The measure was advocated by the governor in his inaugural message, and received the support of a considerable number of influential individuals and organizations; but it was defeated in the legislature by a large majority.

A. Group of Delinquents.

Class 1.— *Adult Criminals.* State prison, 838; Reformatory Prison for Women, 253; Massachusetts Reformatory, 860; county jails, 656; county houses of correction, 3,244; State Farm, 672; total, 6,523.

Class 2.— *Vicious and Insubordinate Children.* In Reform Schools, 470; in families, 1,115; total, 1,585.

B. Group of Destitutes.

Class 1.— *Adults.* In State institutions, 1,278; in local almshouses, 3,796; in families, 435; total, 5,509.

Class 2.— *Children.* State charges in families, 1,728; town charges in institutions, 584; town charges in families, 439; total, 2,751.

C. GROUP OF DEFECTIVES.

Class 1.— *Insane and Feeble-minded.* In hospitals and asylums, 6,969; boarded out from hospitals, 106; in local almshouses, 1,214; town charges in families, 98; in school for feeble-minded, 602; total, 8,989.

Class 2.— *Deaf.* In institutions, 313.

Class 3.—*Blind.* In institutions, 251.

NOTE.— Not included in the above enumeration are 74 sane inmates of the Massachusetts Hospital for Epileptics and 190 inmates of the Massachusetts Hospital for Dipsomaniacs and Inebriates.

MICHIGAN.

BY L. C. STORRS, SECRETARY STATE BOARD OF CORRECTIONS AND CHARITIES.

1. A joint resolution to amend the constitution so as to prohibit contract labor in the prisons of Michigan (copy of New York provision). The Michigan legislature meets biennially. It is now (April 28) in session. So far but two laws have been enacted by the legislature of 1899 relating to charitable and correctional matters, namely: one prohibiting non-incorporated societies, associations, organizations, or persons from receiving, maintaining, or placing out minor children in homes; and one providing for State supervision of and the reporting to the State Board of Corrections and Charities by all incorporated societies, the whole or a part of the business of which is to receive, maintain, or place out minor children in homes.

There are now pending in the legislature bills providing for State care of defective dependent children; for a central bureau of information regarding criminals confined in the prisons of Michigan, and making such information available to the judges of the several circuit courts of the State; for the repeal of the provision of law which permits convicts to be exhibited, for an entrance fee, to the general public; and for providing a penalty for violating the law which requires the separate confinement of prisoners in the jails of our State.

3. The statistical information here given is of the date of June 30, 1898, the close of the last biennial period of Michigan.

A. GROUP OF DELINQUENTS.

Class 1.— *Criminals.* In the three prisons of the State and Detroit House of Correction, 2,038.

Class 2.— *The Vicious.* No man can judge.

Class 3.— *Insubordinates.* (Juvenile offenders.) Males, 582; females, 300; total, 882.

B. GROUP OF DESTITUTES.

Class 1.— *The Poor in Poorhouses.* 6,065.

Class 2.— *Destitute Children.* At the State Public School, 159; under control in homes, 1,304; total, 1,463.

Class 3.— *The Sick and Injured.* No statistics.

C. GROUP OF DEFECTIVES.

Class 1.— *The Blind.* In Michigan School for the Blind, 109.

Class 2.— *Deaf-mutes.* In Michigan School for Deaf, 398.

Class 3.— *Feeble-minded Children.* Michigan Home for Feeble-minded and Epileptic, 201.

Class 4.— *The Insane.* In State asylums, 4,217; county homes, 145; jails, 13; private asylums, 226; total, 4,601.

MINNESOTA.

BY JAMES F. JACKSON, STATE CORRESPONDING SECRETARY.

The most important legislation in the field of charity enacted during the recent session of the legislature was the provision made for additional care of the chronic insane. Two State asylums were authorized, each to be located on a large farm, each to have two buildings with a capacity of at least 100 inmates, the cost of construction and equipment for each building not to exceed $31,250. This legislation was a compromise between the advocates of the State hospitals and the advocates of county asylums similar to those existing in Wisconsin.

There is at present an overcrowding in each of the three Minnesota hospitals, although a detached ward has recently been completed increasing the capacity at Fergus Falls by 200. A bill providing for a detention ward for the insane in the hospitals of the three largest cities was favorably considered, and came near passing. By a new law the superintendent and the secretary of the board of trustees for the State Hospitals for Insane now have a right to discharge patients from the three respective hospitals.

The deportation of non-resident insane has been successful, and the legislature increased the appropriation for the execution of that law.

On the recommendation of the governor an appropriation has been made by means of which the State Board of Corrections and Charities is to compile the analyzed accounts of the expenditures of the eleven institutions under its supervision. Another law of much interest to the institutions is that which makes it a misdemeanor for the board, or the responsible officers, to expend more than the amount appropriated for maintenance or construction of any State educational, charitable, or penal institution.

The manual training department at the State Training School has been enlarged by the addition of a blacksmith shop. A new law raises the ages to which judges may commit to the State Training School from sixteen to seventeen years. It also makes it possible for the municipal judges in cities of more than 10,000 population to commit to the State Training School without the approval of the judges of the district court.

The State Reformatory has added a wing to be used for a dining-room and school purposes. The work in connection with quarrying the granite and constructing this wing has been done by the inmates.

Appropriation was made increasing the binding twine plant at the State prison 50 per cent. The bill allowing the Pardoning Board, by unanimous written consent, to parole life prisoners after twenty years' imprisonment, was defeated.

The State Board of Corrections and Charities is made responsible for the execution of the new law to restrict the importation of dependent children. It is not the purpose of this law to prohibit such importation, but to compel importing societies to conform to the same rules that are observed by Minnesota institutions and societies in investigating the homes and supervising the children whom they place. The age of children over whom the child-placing societies may acquire absolute guardianship has been increased from two to ten years.

The probate courts of Minnesota may now give the entire guardianship of children to volunteer institutions which have the indorsement of the State Board of Corrections and Charities, but this does not involve any payment on the part of the State to the institutions thus acquiring guardianship.

Truant officers may be appointed by the school boards.

On nomination of the State Board of Corrections and Charities the district judges are to appoint probation officers for a period of two years. The probation law is modelled after the Massachusetts law, except that it applies simply to juveniles; and, after sentence is pronounced, it may be suspended pending satisfactory conduct instead of being postponed, as in Massachusetts.

District poorhouses may now be established in counties having a joint population of at least 35,000, the property and equipment to be paid by the interested counties in proportion to their assessed valuation. The poorhouses are to be managed by the chairman of the Boards of Commissioners in the counties interested, and payment is to be made in proportion to the number of days' board furnished inmates sent by the respective counties.

The State Board of Corrections and Charities was given power to condemn lockups analogous to power which it has had for many years to condemn county jails. The condition of lockups has greatly improved since the passage of a law in 1895 obliging towns and cities to obtain the approval of the State Board of Corrections and Charities before lockups can be erected or extensively repaired.

The Odd Fellows are erecting a Widows' and Orphans' Home at Northfield, Minn. This is the first orphanage established in a number of years.

A. Group of Delinquents.

Class 1.— *Criminals.* In State prison, 514; State Reformatory, 172; jails and lockups, 226; total, 912.

Class 2.— *The Vicious.* Workhouses, etc., 423.

Class 3.— *Insubordinates.* State Training School, 315.

B. Group of Destitutes.

Class 1.— *The Poor in Poorhouses.* 495.

Class 2.— *Destitute Children.* State Public School, 233; private institutions, 864; total, 1,097.

Class 3.— *The Sick and Injured.* Hospitals, 898.

C. Group of Defectives.

Class 1.— *The Blind.* School for Blind, 70.

Class 2.— *Deaf-mutes.* School for Deaf, 233

Class 3.—*Feeble-minded Children.* 643.

Class 4.— *The Insane.* Three State hospitals, 3,357; none in jails or poorhouses.

MISSISSIPPI.

No report received.

MISSOURI.

BY MISS MARY E. PERRY, STATE CORRESPONDING SECRETARY.

As the Missouri General Assembly of 1899 will not adjourn until May 15, I have so far but two bills to report passed which will be of interest to the National Conference. One is to establish an insane asylum in South-east Missouri with an appropriation of $150,000. This will make the fifth institution for the care of the insane in this State. The other establishes a colony for feeble-minded and epileptics, which has passed the Senate. Its fate is not yet known in the House.

The ministers of Missouri, at the suggestion of the State Board of Charities and Correction, observed the fourth Sunday in October as Prison Sunday, and preached from texts referring in some way to prisoners and prison life.

None of the private charities have either State or municipal supervision, except the four institutions caring for waifs,— St. Ann's Catholic Home, the Bethesda, and the Colored Orphans' Home. These receive from the city twelve dollars a month until the city children are three years of age.

Amid general rejoicing the corner-stone of the $70,000 Provident Association Building was laid a few months ago. During the five years of Dr. Finney's administration the methods and management of this charity have been revolutionized, modern ideas and appliances have been introduced, new industries added, until now the Provident takes front rank in quality and quantity of organized charity work in this country. Investigation precedes relief. During the last year 12,608 cases were investigated. Having no municipal outdoor relief, about 75 per cent. of all that is given comes from the St. Louis Provident Association.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals.* 2,200 in the State Penitentiary at Jefferson City; 3,000 in jails,—a number of these awaiting sentence.

Class 2.—*Vicious.* (Drunkards, vagrants, and prostitutes.) 700 in workhouses of St. Louis and Kansas City.

Class 3.—*Insubordinates.* 860 in Reform School for Boys at Boonville, State Industrial Home for Girls at Chillicothe, and House of Refuge in St. Louis.

B. GROUP OF DESTITUTES.

Class 1.—*In the Poorhouses.* 4,000, including St. Louis Poorhouse.

Class 2.—*Destitute Children.* 2,500 in private institutions; 400 a year cared for by St. Ann's, Bethesda, and Colored Orphans' Home.

Class 3.—*Sick and Injured.* 215 soldiers in the State Federal and Confederate Homes at St. James and Higginsville; 823 in the Female and City Hospitals at St. Louis; 43,963 cases treated at the City Dispensary in St. Louis in 1898.

C. GROUP OF DEFECTIVES.

Class 1.—*The Blind.* Population of the State, 2,456. About one-half of these under the school age,—twenty-four years. In the State Blind School in St. Louis, 106 pupils.

Class 2.—*Deaf-mutes.* 2,003. 350 pupils in the State School at Fulton.

Class 3.—*Feeble-minded Children.* 5,000 population. 1,600 within the limit of the school age.

Class 4.—*Insane.* 3,600 in the asylums at St. Joseph, Nevada, St. Louis, Fulton, and in the poor-farms.

MONTANA.

BY MRS. LAURA E. HOWEY, STATE CORRESPONDING SECRETARY.

The most important legislation of the recent legislature, in the field of charities and correction, was the establishment of a Home for Feeble-minded, and a law permitting children to be taken from inhuman parents.

A Home for Children, until they can be adopted by worthy people, has been established.

A. Group of Delinquents.

Class 1.—*Criminals.*
Class 2.— *The Vicious.*
Class 3.—*Insubordinates.* Reform School.

B. Group of Destitutes.

Class 1.— *The Poor in Poorhouses.* Pretty well cared for in most counties.

Class 2.— *Destitute Children.* Cared for in Orphans' Homes.

Class 3.— *The Sick and Injured.* Hospitals.

C. Group of Defectives.

There is one school for the blind and the deaf-mutes. The insane are cared for at State expense in an excellent manner at Warm Springs, Deer Lodge County, Mont.

NEBRASKA.

BY A. W. CLARK, STATE CORRESPONDING SECRETARY.

The most important legislation enacted in the field of charities and correction at the recent meeting of the legislature was as follows: (*a*) An act to regulate child labor in manufacturing, mechanical, and mercantile establishments. The employment of children under ten years old is prohibited. No child under fourteen years old shall be employed in such establishments except during the vacation of public schools, or it can be shown that during the year he or she has attended some day-school for at least twenty weeks. Also an amendment to regulate the employment of women in such an establishment. (*b*) An act to prevent truancy from public schools, and to enforce attendance according to the provisions of the law for compulsory education. This act provides that the school board in all cities and districts may appoint a truant officer to enforce the provisions of this act. (*c*) An act to provide for the control and maintenance of the Home for the Friendless as a State institution. This institution in the past has been under the control of a private association, while the State has contributed most of the money toward its support, at the same time having no voice in its management.

A bill was introduced to create a State board of charities. By the assistance of good attorneys the bill was framed so as to be in harmony with our State constitution. So much sympathy was expressed that for a considerable time the friends of the bill expected it to carry. It failed, however; but the friends are determined to succeed, and are confident this measure will be carried at the next legislature two years hence.

A bill was also introduced to increase the power of county judges in the appointing of guardians for children, so as to give to guardians the full custody of the children. An amendment was urged to make all contracts with reference to children for adoption more binding than at present.

No institution in the field of charities and correction has been established in our State during the past year. There has been no movement upon the part of women's clubs or any other organization requiring special notice, except that of the Woman's Club of Omaha. Last October the club resolved to establish cooking school classes and classes in household economics in connection with the Child-saving Institute. Their object was to demonstrate in Omaha the value of such instruction with a view to having the school board take up this work as a part of public-school education. The results of the work have exceeded the expectations of all interested, and it is believed that by another year the school board will take it up.

It is difficult to give such statistical information as is wanted in this report. A special appropriation was made by the recent legislature to authorize the Bureau of Labor Statistics to collect statistics from all of the counties of the State in regard to the charitable and penal work in each county.

A. Group of Delinquents.

Class 1.— *Criminals.* Nebraska has but one State prison, and the population is 319.

Class 2.—*The Vicious.* We have no correctional institution for vagrants and drunkards.

Class 3.— *Insubordinates.* We have two Industrial Schools, one for boys (145), and one for girls (74), with a total population of 239; also an Industrial Home for Young Women, population 63.

B. Group of Destitutes.

Class 1.— *The Aged Poor.* This class is largely provided for in county almshouses, and the number has greatly increased of late years in our large centres of population because of the increase in the number of the insane. Seven old persons are now being provided for by the State in the Home for the Friendless.

Class 2.— *Destitute Children.* Most of the dependent children of the State are provided for by private associations. There is one State institution called the Home for the Friendless, with a population of only 38 children. This is also a placing-out agency, and children are only kept temporarily. Some of the larger counties have the care of a few dependent children.

Class 3.— *The Sick and Injured.* No provision is made by the State for this class. There is only one county hospital, and it is located at Omaha. Most of the hospitals are supported by churches.

C. Group of Defectives.

Class 1.— *The Blind.* We have one State institution. The population is 79.

Class 2.— *Deaf-mutes.* The one institution for this class has a population of 149. Oral and manual methods of teaching are employed.

Class 3.— *The Feeble-minded.* We have one institution with a population of 216. Many appeals are made for the admittance of others who are refused from lack of accommodations. A good many of these are provided for in county houses, and others are under private care. The need is very great for additional accommodations.

Class 4.—*The Insane.* There are three hospitals for the insane, one of them for incurables. The total population is 1,121. It is difficult to estimate the number in county houses. 90 are in Douglas County Hospital alone.

We also have two Soldiers' and Sailors' Homes, population, 254.

NEVADA.

No report received.

NEW HAMPSHIRE.

BY MRS. MELUSINA H. VARICK, STATE CORRESPONDING SECRETARY.

Important among the changes made by the legislature of 1898–99 was that relating to the beneficiaries of the Deaf and Dumb, Blind and Feeble-minded Fund. New Hampshire gives $10,000 annually for the support of these defectives in institutions outside of the State. The law, as it now stands, places the nomination of these beneficiaries in the hands of the Board of Charities, upon whose recommendation only the governor and council can appoint children to fill the vacancies. The truant law was amended, so that in the future all children between eight and sixteen, who are employed in any business, must have a certificate from their school boards declaring that they have been to school the legal number of weeks during the year. Truant officers have this matter in their especial charge, and to their inspections and demands for certificates the employer must submit.

The State Industrial School laws have been amended, so that now any pupil may be discharged before his sentence expires, provided the trustees consider his best interests and those of the school are thereby advanced.

Under a new act, jails and county-farm buildings are now known as County Houses of Correction; and the court has discretion to sentence a person to either place.

A joint resolution authorizes the governor and council to appoint a commission, to work with one appointed by the State Conference of Charities and Corrections, to investigate the jail systems of the State, and the State Control of the Insane as compared with the county care of the indigent insane, and to report to the next legislature. Appropriations were granted: to the State Insane Asylum, $50,000; Library for State Prison, $400; Soldiers' Home, $20,000 annually for two years; Industrial School, $9,000 for sanitary plumbing; Firemen's Pension Fund, $2,000 annually.

Towns and cities are privileged to expend $5,000 in the establishment of a free bed in any hospital for the benefit of the cities' sick poor, or to spend $300 annually for a yearly bed in such an institution.

The most important new movement to be recorded is the establishment, on a permanent basis, of a New Hampshire Conference of Charities and Corrections. The State Board of Charities inaugurated this movement; and the first meeting was held at Concord, Feb. 21, 1899. The State Care of the Insane, a State's Duty to its Feeble-minded, our Jail Systems, and the Placing-out of Children were the subjects discussed. The outcome of this meeting was the incorporation of the conference with Judge H. E. Burnham, Manchester, president; President William J. Tucker of Dartmouth College, first vice-president; John M. Gile, M.D., Hanover, secretary; Mrs. Lillian Streeter, Concord, treasurer. The results of the first conference were increased appropriations for our Insane Asylum and the appointment of a committee authorized by law to investigate our jail systems and the State care of the indigent insane. The Sociological Committee of the Federation of Women's Clubs aided in getting up this conference, while the Concord Woman's Club paid all the bills thereof.

A magnificent new operating-room, known as the Wells' Building, has been given to the Elliot Hospital in Manchester by Mrs. Charles Wells.

The Odd Fellows are soon to establish an Orphans' Home.

A. GROUP OF DELINQUENTS.

Class 1.—*Adult Criminals.* State prison, 168; county houses of correction, 295; city farms, 39; total, 502.

Class 2.—*Vicious and Insubordinate Children.* In State Industrial School, 137; in houses of correction, 7; total children, 144.

Total, 646.

B. GROUP OF DESTITUTES.

Class 1.—*Sane Adults.* In almshouses, 692; in families (figures not procurable).

Class 2.—*Sane Children.* County charges in almshouses, 83; in orphan asylums, 327; placed out in families, 201.

Total number destitutes, 1,303. (Number of destitute partially, or wholly, supported in their own homes by counties, cities, or towns, not obtainable at this writing.)

C. GROUP OF DEFECTIVES.

Class 1.—*Insane and Feeble-minded.* In State asylum, 431; in county almshouses, 522; in Massachusetts School for Feeble-minded, 4; total, 957.

Class 2.—*Deaf and Dumb Children.* In institutions of other States, 25.

Class 3.—*Blind Children.* In institutions outside the State, 13; total, 38.

Total defectives, 995.

NEW JERSEY.

BY HUGH F. FOX, STATE CORRESPONDING SECRETARY.

Important Legislation enacted:—

(*a*) An act creating a State Board of Children's Guardians, being a non-partisan board of seven persons, of whom two are women, who are appointed by the governor, and serve without compensation. All children who are or become public charges are the wards of this board. The children are to be placed in families of the faith of their parents, with or without the payment of board. The expense of maintenance falls upon the counties, and the expense of the administration upon the State.

(*b*) The appropriation of $230,000 to complete one wing of the Rahway Reformatory, which will enable the commission to open it. The commission had previously spent $180,000 upon it, but the work has been at a standstill for two years for want of a further appropriation. The action of the legislature this year is the result of the efforts of the State Charities Aid Association.

(*c*) The appropriation of $41,000 for the necessary cottages for the State Village for Epileptics and the administration of the work. The sum of $15,000 was appropriated the previous year for the purchase of land.

New Charitable Organizations and Institutions established:—

(*a*) The New Jersey Legal Aid Association, to afford legal advice and assistance to poor people. The building of a Masonic Home in Burlington. The starting of an organized Aid Association in Jersey City.

(*b*) The work of women's clubs: The New Jersey Federation of Women's Clubs secured an appropriation from the legislature of $2,500 for the establishment of travelling libraries. They also secured the appointment of a commission to devise plans for the preservation of the Palisades. The election of Mrs. E. E. Williamson as president of the Federation has given a special impetus to the philanthropic work of the clubs. For example, the women's clubs in Elizabeth and in Jersey City are taking the lead in the direction of street-cleaning, kindergarten work, day-nurseries, women's workrooms, and the organization of charity.

Statistical Information:—

A. Group of Delinquents.

Class 1.—State prison, 1,228; county jails, estimated, 2,000.

Class 2 and 3.—*Vicious and Insubordinate.* Reform School for Boys, 404; Industrial School for Girls, 123; girls out under indenture, 44.

B. Group of Destitutes.

Class 1.—*The Poor.* In the poorhouses, estimated, 2,000.

Class 2.—*Destitute Children.* In almshouses and boarded in institutions, etc., about 500. (There are also about 3,000 children in private institutions.)

Class 3.—*The Sick and Injured.* The State maintains no hospitals. The counties maintain their sick poor in the almshouses, when necessary. The city hospitals are supported mainly by voluntary subscriptions, with a small city appropriation in some cases.

C. Group of Defectives.

Class 1.— *The Blind.* 43.

Class 2.— *Deaf-mutes.* 141.

Class 3.— *Feeble-minded Women and Children.* 307.

Class 4.— *Insane.* 3,755.

(It is estimated by the managers of the Epileptic Village that there are about 2,000 epileptics in the State.)

NEW MEXICO.

REV. MARY J. BORDEN, CORRESPONDING SECRETARY.

A. Delinquents.

Class 1.— *Criminals in Prisons.* 228.

B. Destitutes.

Class 2.— *Destitute Children.* About 200.

Class 3.— *Sick and Injured in Hospitals.* About 125.

C. Defectives.

Class 2.— *Deaf-mutes.* About 50.

Class 4.— *The Insane.* 75.

NEW YORK.

BY HOMER FOLKS, STATE CORRESPONDING SECRETARY.

The past year has been noticeable for the number and importance of the bills introduced in the legislature relating to charities. Among the more important bills which passed both Houses are the following:

(1) A bill conferring upon the city of New York authority to make appropriations to private charitable institutions, and to increase or decrease the amounts which have been fixed by the legislature in the past to be appropriated annually to specified institutions. This law confers practically unlimited "Home Rule" upon this city in this particular, and will put an end to the constant legislation

authorizing the city to appropriate specific amounts to particular institutions.

(2) A law authorizing the State Board of Charities to make rules and regulations concerning dispensaries, and requiring all dispensaries to secure a license from the State Board of Charities. Dispensaries already incorporated, or connected with institutions already incorporated, are to be granted the license upon request: but, in regard to new dispensaries, the State Board may exercise discretion. A license may be revoked by the State Board of Charities for cause, and after a hearing; but, in case of institutions already incorporated, the State Board of Charities is directed to apply to the Supreme Court to revoke the license and annul the incorporation.

(3) A law repealing the special law under which Montgomery County has cared for its poor by the contract system. This plan had given rise to great abuses in that county, and was forbidden by law in all other portions of the State.

(4) A law providing for the appointment of a commission to select a new site for the State Industrial School, which is now located in the city of Rochester.

(5) A bill providing that officers and employees of State charitable institutions shall be classified into grades, and their salaries and wages fixed by the president of the State Board of Charities and the comptroller, subject to the approval in writing of the governor.

(6) A bill requiring plans for all new State institutions and all alterations and additions to existing State institutions to receive the approval of the State Board of Charities.

(7) A bill authorizing cities of the first class to establish hospitals for consumptives outside of their corporate limits.

Of these seven bills, the first five have already received the approval of the governor; and the others are likely to receive his approval, since they were passed without opposition.* None of these measures were opposed by any of the prominent charitable societies or institutions of the State; and all of them are, therefore, presumably in line with the enlightened charitable sentiment of the community.

Two bills, which were supported by a considerable public sentiment, failed of passage. These were the bills for the establishment of a State hospital in the Adirondack Mountains for the treatment of incipient pulmonary tuberculosis, which was championed by the medical societies of the State and by the leading charitable organizations in New York City, and the bill for the re-enactment of the cumulative sentences law in New York City, secured in 1895 by the State Charities Aid Association, but declared unconstitutional in 1898 upon technical grounds.

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* All the bills were approved by the Governor, after the date of this report.

Among the bills introduced which were opposed either by the State Board of Charities or by the leading charitable societies of New York City, or both, and which failed of passage, were the following: —

(1) A bill to re-establish the free distribution of coal to the poor by the city of New York. The defeat of this bill in two successive years may justly be regarded as a signal triumph for charity organization principles.

(2) A bill for the creation of a local board of public charities in the Borough of Queens, New York City, and re-establishing a system of public outdoor relief in that borough. The purpose of this bill was to restore the Borough of Queens, so far as the relief of the poor is concerned, to its position prior to consolidation with New York City.

(3) The so-called destitute mothers' bill, authorizing the payment of public funds in New York City to widows for the support of their children instead of committing them to institutions. This was the third year in which this project had come before the legislature, and on every occasion it has been defeated by the united efforts of the general charitable agencies of the city.

(4) A bill providing for the appointment of a "representative labor man" as a member of the State Board of Charities.

(5) A bill for the establishment of a State industrial school for girls.

(6) Two bills amending the State charities law, so as to exempt societies for the prevention of cruelty to children from the visitorial and other powers of the State Board of Charities, and declaring such societies to be "subordinate governmental agencies," and not charitable societies.

(7) A bill to amend the Greater New York Charter, so as to make the charities department bi-partisan.

Governor Roosevelt has adopted the policy of appointing members of the boards of managers of State institutions from various portions of the State, and not solely from the immediate vicinity of the institution. It is thought that this will be in the interest of good administration and of economy by relieving the institutions, to a considerable extent at least, of the influence of local politics. The appointments made by the governor to positions connected with charity administration have, as a rule, been wholly commendable; and the powerful influence of the Executive has been exerted as never before in recent years in favor of the most enlightened administration of public charities.

In New York the system of caring for destitute children is through public support in private institutions. In the revised constitution, taking effect Jan. 1, 1895, the State Board of Charities is directed to establish rules and regulations concerning the reception and retention of such inmates; and public money is to be paid only for the support of inmates received and retained under such rules. The rules established by the State Board of Charities led to a decrease in the number of juvenile dependants throughout the State, but more particularly in New York City, where the number decreased from 16,858 Oct. 1, 1894, to 15,745 Oct. 1, 1897. During 1898, however, there was a considerable increase in the number of children who became public charges. A special committee of the State Board of Charities is now investigating the cause of this increase.

Several advances have been made in the care of destitute children. Perhaps the most important of these is the establishment of a system of co-operation between the Charity Organization Society, and the Department of Public Charities as to the commitment of destitute children as public charges. An agent of the Charity Organization Society visits the office of the Charities Department twice daily, and considers all applications for the commitment of destitute children to institutions. Whenever it is found that the parents are of good character and should be enabled to keep their children at home, the Charity Organization Society takes the case under its charge and provides such material relief — groceries, rent, fuel, clothing, etc.— as may be needed. The Charity Organization Society is strongly supported in this work by the Society of St. Vincent de Paul and the United Hebrew Charities. From July 1, 1898, to May 1, 1899, of 1,126 children whose commitment had been applied for, 327 were taken under the charge of the Charity Organization Society. In 156 cases the commitment had already been decided upon, and was prevented by the direct intervention and offer of assistance by the Charity Organization Society. It is certain that most of the remaining 171 cases would have been committed, had it not been for the newly established system of co-operation. A similar plan is being put in operation in Brooklyn by the Brooklyn Children's Aid Society and the Bureau of Charities.

There has also been an increase in the efforts to place out children in families. Most significant is the establishment of the Catholic Home Bureau for Dependent Children, the object of which is to provide homes in families for destitute Catholic children. The State Charities Aid Association has also extended the work already carried on by several of its county committees in placing children in families, and now has two agents whose time is devoted almost wholly to this work. The Children's Aid Society has also undertaken the placing-out of children in New York State to a larger extent than formerly.

The Training School in Practical Philanthropy, conducted by the Charity Organization Society during the summer of 1898, was extremely successful. An interesting account of the school is given in the *Review of Reviews* for February, 1899. A similar school will be conducted during the summer of 1899.

In Buffalo, through the active efforts of the Charity Organization Society, the city appropriation for outdoor relief has been reduced from $118,585 to $85,900.

There has been a steady and satisfactory development of the system of State care and maintenance of the insane. The appropriation for the support of the insane, as fixed by the legislature of 1899, is $4,795,100 as compared with $4,902,201.37 in 1898. A second homœopathic hospital for the insane has been opened during the year, with accommodations for 300 patients. Additional accommodations for about 1,200 patients have been provided during the year, and buildings to accommodate 2,200 patients are now in course of erection at Central Islip. When all the buildings now in course of construction are finished, the overcrowding, which was extremely serious when the New York and Kings County Asylums became a part of the State system, will be relieved.

The State Commission of Prisons reports that satisfactory progress has been made during the year in the employment of prisoners under the revised constitution. Just before the close of the legislative session a bill was passed, which is now before the governor, and which, if it receives his signature, will seriously impair the indeterminate sentence system, now in operation at the Elmira Reformatory.*

The census of charitable and correctional institutions in the State of New York on Oct. 1, 1898, is given at the close of this report. As compared with Oct. 1, 1897, there is an increase of 2,357 inmates of charitable institutions, of 703 in hospitals for the insane, and a decrease of 1,787 in the penal institutions. This last is partially accounted for by a recent law forbidding the importation of United States prisoners into this State from other States.

Charitable Institutions:		
Aged and friendless persons	6,627	
Almshouse inmates	11,788	
Blind	723	
Deaf	1,721	
Dependent children	31,090	
Disabled soldiers and sailors	1,354	
Epileptics in almshouses	193	
Epileptics in Craig Colony	322	
Hospital patients	9,622	
Idiotic and feeble-minded in almshouses	1,085	
Idiotic and feeble-minded in State institutions	1,288	
Juvenile offenders	3,514	
Inmates of reformatories	1,686	71,013
Hospitals for the Insane:		
In private asylums	855	
In the State hospitals	21,531	22,386
Penal Institutions:		
In the three State prisons	3,279	
In the Elmira Reformatory	1,445	
In the six county penitentiaries	2,824	
In the New York City Workhouse	1,275	
In the county jails (awaiting trial)	1,161	
In the county jails (convicted)	1,106	
In the county jails (detained as witnesses)	7	
In the county jails (detained as fraudulent debtors)	28	11,125
		104,524

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* Not signed by the governor.

NORTH CAROLINA.

BY C. B. DENSON, STATE CORRESPONDING SECRETARY.

The principal changes made by the General Assembly of 1899, pertain to the insane. The whole body of the statutes as passed and amended in various years was codified, rearranged, simplified in the direction of less publicity in cases of inquisition for insanity, and all the institutions for the insane given one law instead of operating, as heretofore, under different acts.

Provision was made for the first time in this State for the licensing of private institutions for the insane; also, for private homes for the feeble-minded, epileptics, inebriates, etc. License is to be issued by the Board of Public Charities, and such institutions to be operated under rules and regulations of said board; to render reports January 1 and July 1 of each year to the Board of Public Charities, and subject to its frequent inspections. License revokable before the Superior Court of Wake County (in which the capital is situated), for wilful violation or neglect of said rules.

The Board of Charities are also made visitors with inspecting and supervising power over all county institutions for said classes or municipal asylums, and also retains former privileges in regard to all State charitable institutions.

A large debt being found necessary to be provided for in the case of the State Penitentiary, the friends of a State Reform School were obliged to postpone until next session their much-desired addition to the correctional institutions.

The institutions for the insane, deaf, blind, orphans, and veterans, are all providing for an increase in numbers, are doing better work, and more fully appreciated than ever before. The percentage of cures upon admissions has reached about 60 per cent. in the asylums for the white race. New buildings for school-room purposes costing $25,000 each have been erected for the deaf-mutes and the blind at Morganton and Raleigh, and large improvements made to the Colored Deaf-mutes and Blind Institution.

For dormitories $5,000 additional was voted to the Deaf-mute School at Raleigh, and $5,000 additional for improvements to the Soldiers' Home, and an increase of its annual appropriation from $8,500 to $10,000. The pension fund for veterans of the war between the States has increased from $104,000 annually to $122,000, and will probably reach $150,000 next year, under a new tax valuation. A bonus of $100,000 annually was added to the regular tax for common schools, which amounts to about $900,000, in view of the expected passage of a constitutional amendment next year, limiting suffrage by an educational qualification.

At the last reports the State was caring in her own institutions for:—

Insane.—State Hospital, Raleigh: white, 413; State Hospital, Morganton, white, 906; Goldsboro, colored, 430; total, 1,749.

Deaf and Dumb and Blind.—Deaf and dumb and blind, Raleigh, 316; deaf and dumb, Morganton, 200.

Orphanages.—Oxford Orphan Asylum: white, 214; colored, 134 (separate institutions).

Soldiers' Home.—Number on rolls, 105.

Corrections.—Number on rolls of State penitentiary, 1,145.

The above returns are somewhat misleading, as there are several hundred insane and feeble-minded in county homes (22 in this County, Wake); but it is difficult to get exact returns. The number of convicts in the State Penitentiary is diminishing; but that of those in the counties employed in making good roads and bridges, under county officers, is increasing.

There is no lease system in this State, and has not been for years. All convicts are under State officers. There is steady improvement in the jails and homes of most sections of the State. But I regret to state that from the continued hard times there is a notable increase of the number seeking help from the County Boards of Commissioners or actually becoming paupers.

The department of the criminal insane has been divided into two classes. The criminal insane proper are to be only those who have become insane since the commission of crime, while sentenced in jail or in the penitentiary. These will be confined as heretofore in the division set apart for them in the State penitentiary.

The dangerous insane are defined to be persons committing or attempting to commit homicide, arson, and the like while insane and of previous good character. These will not be taken to the penitentiary as heretofore, but to special divisions in the State hospitals.

NORTH DAKOTA.

BY T. N. POOLE, PRIVATE SECRETARY TO THE GOVERNOR.

We have no Board of Charities and Corrections in this State, as most States have. I mail under separate cover the last biennial reports of the State penitentiary, School for the Deaf, and Hospital for the Insane, our penal and charitable institutions. We have no reform school. The State of South Dakota cares for our refractory children under contract with the State.

The population of the State penitentiary at Bismarck at the close of the fiscal years named was as follows: 1892, 61; 1894, 79; 1896, 118; 1898, 139. This is an increase of more than 110 per cent. in six years. The law allows the employment of the convicts at farming, and one of the industries is threshing for the neighboring farmers. The warden recommends an indeterminate sentence law. The expenses of the prison for the coming two years are estimated at $67,000.

The School for the Deaf enrolled 50 pupils for the past year, and was carried on at an expense of $11,588, or $231.75 per pupil,—an insufficient appropriation for such a school. The building is inadequate, and $24,800 are asked for additional accommodations.

The Hospital for Insane at Jamestown has maintained an average of 336 patients for the past two years at a cost of $173.70 annually per patient. The accommodations are inadequate.

OHIO.

BY JOSEPH P. BYERS, STATE CORRESPONDING SECRETARY.

There has been no session of the legislature since the last report.

The codification of the Poor Laws (1898), noticed at some length in the last report (National Conference of Charities and Correction, New York, 1898, p. 81), met with general approval, and continues to grow in favor.

The results, briefly stated, show a better care for the poor, indoor and outdoor, and a large reduction in the amount expended for outdoor relief. $200,000 is a conservative estimate of the annual saving under the new system in the State.

A united effort on the part of the Board of State Charities, infirmary officials, and boards of county visitors, will be made, to secure adequate and early appropriations by the next General Assembly (1900, January) for carrying into effect the requirement of the new law relating to the care of the insane and epileptic. On and after June 1, 1900, it becomes unlawful to receive or maintain these people in the county infirmaries.

The new State Hospital at Massillon was opened for the reception of inmates Sept. 6, 1898, and now has a population of about four hundred. New cottages are being built; and by the close of the present year, 1899, accommodations will be ready for about 800 inmates.

The Board of State Charities has renewed its recommendation, frequently made heretofore, for some provision for crippled and deformed children. A census recently taken by the secretary of the board shows a large number of such children in county homes and infirmaries. A small number of these children have received treatment either in the children's hospitals or in the several homes. The general success attending their treatment has been sufficient to demonstrate the wisdom of providing in some way for the earliest and best treatment possible for this class of defectives.

Another matter that is crowding attention is the total lack of any provision for discharged prisoners. Ohio has been slow to appreciate the condition of the discharged homeless and friendless prisoner,— how almost next to impossible it is for him to re-establish himself without friendly advice and aid. Nothing tangible has been accomplished up to this time; but a public sentiment is growing and forming on this question; and there are those who are not without hope that something will be done for these men in the near future.

In the main the year has been characterized by an exceptional quietude in all our institutions. Nothing unusual has occurred to interrupt their progress, and their present condition is highly satisfactory.

A. Group of Delinquents.

Class 1. — *Criminals.*

	Whole No.	*No. remaining.*
Ohio Penitentiary	3,564	2,300
Ohio State Reformatory	599	336
County jails (88)	11,709	553
Total	15,872	3,189

Class 2.— *The Vicious.*

Workhouses (8 in number)	11,782	1,132

Class 3.— *Insubordinates.*

Boys' Industrial School	1,261	788
Girls' Industrial Home	434	349
Total	1,695	1,137

B. GROUP OF DESTITUTES.

Class 1.— *The Poor in Poorhouses.*

	Whole No.	*No. remaining.*
County Infirmaries (89 in number)	15,914	8,933

Class 2.— *Destitute Children.*

Children's Homes (42 homes reporting)	2,988	2,017
Ohio Soldiers' and Sailors' Orphans' Home	1,140	922
House of Refuge, Cincinnati	861	445
Total	4,989	3,384

Class 3.— *The Sick and Injured.*

Ohio Soldiers' and Sailors' Home	2,020	1,202

C. GROUP OF DEFECTIVES.

Class 1.— *The Blind.*

	Whole No.	*No. remaining.*
Institution for Blind	313	298

Class 2.— *Deaf-mutes.*

Institution for Deaf and Dumb	537	470

Class 3.— *Feeble-minded Children.*

Institution for Feeble-minded Youth	1,122	1,050

Class 4.— *The Insane.*

Institutions for Insane (State Hospitals, 7)	8,959	6,947

Class 5.— *Epileptics.*

Ohio Hospital for Epileptics	920	822

OKLAHOMA.

BY FRED L. WENNER, PRIVATE SECRETARY TO THE GOVERNOR.

Oklahoma Territory, though but ten years of age, takes care of her criminals, defectives, and dependants in a manner creditable to any of the great States.

The Territory, outside of its colleges and university, has no public institutions proper, the convicts, insane, blind, and deaf-mutes being cared for by contract. The convicts are sent to the Kansas State Penitentiary at Lansing, the insane to a private asylum at Norman, owned and managed by the Oklahoma Sanitarium Company, the deaf-mutes to an institute located at Guthrie and owned by private parties.

There are 155 convicts in the penitentiary and 220 insane in the asylum. During the past year a new contract was made with the Kansas authorities, under which the Territory pays an increased price for care of her convicts; and they are entitled to all the rights and privileges of the Kansas convicts, given all grants of good time earned by good behavior, and upon recommendation of the warden for perfect deportment are restored to citizenship by pardon ten days before expiration for sentence.

The owners of the insane asylum have added to their buildings and equipments the past year. A fine new hospital has just been completed, and many cottages are under way.

Owing to small appropriation, but 25 deaf-mutes were cared for the past year; but the legislature more than doubled the appropriation, and about 60 will be in the institute the coming year. There are, all told, 90 deaf-mutes in the Territory. There are 46 blind persons in the Territory. A special tax for the education of the blind was levied by the legislature; and a contract has been made by the governor for their care and education, but the institution is not yet opened.

A contract has been authorized for incorrigible youth, but the governor has as yet been unable to make any satisfactory contract.

An orphan asylum has been established at Oklahoma City by private subscription, though the number of orphans in the Territory are comparatively few, and homes can readily be found for them.

Hospitals are about to be established at Guthrie and Oklahoma City by Sisters of Mercy. The number of real paupers in the Territory is very small, and not a single county has as yet felt the need of a poorhouse.

OREGON

BY W. R. WALPOLE, STATE CORRESPONDING SECRETARY.

No legislation in the field of charities and corrections was enacted at the last session of the legislature.

A bill was introduced, which would have been a great advance from former method of control of State Asylum for the Insane. By it the management was vested in a board of trustees, whose pay was not to exceed $100 each per annum. Patients were protected by having the privilege of sending weekly a sealed letter to the trustees. The superintendent was required to report to the trustees an estimate for supplies for the succeeding six months, upon which bids were to be received after advertisement. The official title was to be Hospital in place of Asylum. The provisions of the proposed law were otherwise similar to the usual law for control of hospitals for the insane.

A. Delinquents.

Class 1.— *Criminals.* There are 322 convicts in the State prison. About 350 prisoners in county jails.

Class 2.— *The Vicious.* Are in city and county jails. Number of arrests in 1898, 6,952.

Class 3.— *Insubordinates.* The average number in State Reform School is 150.

B. Destitutes.

Class 1.— *The Aged and Infirm* (*Sane*) *Poor.* Are kept at county poor-farms in fifteen counties. Contracts for boarding paupers are let to individuals in fifteen counties.

Class 2.— *Children.* The majority are cared for by private charities. A few are in almshouses. Only one society receives State aid without being under State supervision, and this places its inmates in homes as soon as possible.

Class 3.— *The Sick and Injured.* Are cared for in hospitals, none of which receive State aid.

C. Defectives.

Class 1.—*The Blind.* Receive support and education at the Oregon Institute for the Blind.

Class 2.—*Deaf-mutes.* Are taken care of at the Oregon Deaf-mute School.

Class 3.—There is no special provision for feeble-minded children.

Class 4.—*The Insane.* The State provides for them at the Oregon Insane Hospital. Number of inmates, 1,100.

PENNSYLVANIA.

BY JAMES W. WALK, M.D., STATE CORRESPONDING SECRETARY.

1. Our legislature, which meets biennially, closed a session of nearly four months upon April 20, 1899. Much of the time and most of the interest of the members was absorbed by a contest over the election of a United States senator, which resulted in a deadlock. Very few of the bills which were passed reached the governor in time to be acted on by him before the close of the session. Under our constitution the Executive is allowed thirty (30) days for the approval or veto of bills left in his hands at the adjournment of the legislature. More than three hundred (300) bills were in this position at the end of the session. As there is a probability of many vetoes it is at this time impossible to tell what legislation affecting our charities will become operative.

2. There have been during the past year enlargements of the capacity of some of our hospitals for the insane, but no important new institutions have been established.

A. Group of Delinquents.

Class 1.—*Criminals.* About 3,400 of this class, or $\frac{1}{20}$ of 1 per cent. of the population, are confined in our prisons.

Class 2.—*The Vicious.* Something over 2,000 of these, or $\frac{1}{30}$ of 1 per cent. of the population, are confined in correctional institutions.

Class 3.—*Insubordinates.* The population of reform schools reaches nearly 2,000 ($\frac{1}{30}$ of 1 per cent.).

B. GROUP OF DESTITUTES.

Class 1.—*The Aged Poor.* The almshouse population of the State (68 counties) aggregates 11,000, nearly three-fourths of the inmates being the indigent aged. Other classes have been to a great extent segregated in special institutions.

Class 2.—*Destitute Children.* These are cared for in asylums under private management or in families under the placing-out plan, having been removed from almshouses under the children's law of 1883. The State still supports a school for "Soldiers' Orphans."

Class 3.—*Sick and Injured.* There are a few small State hospitals in the mining regions. The number of hospitals under private management, but receiving aid from the State treasury, is very great; and the appropriations toward these, uncertain in amount and, depending on the temper of each successive legislature, have become a heavy burden.

The hospitals in Philadelphia did a notable work last summer in providing for regular and volunteer soldiers brought from the various camps at the close of the Spanish-American War. Scores of hospital trains were sent to these camps to convey the patients to Philadelphia, and at one time nearly 1,500 were under treatment.

C. GROUP OF DEFECTIVES.

Class 1.—*The Blind.* There are two educational institutions for blind children, and two industrial homes for the adult blind.

Class 2.—*Deaf-mutes.* There are four schools supported by the State. Adults of this class are nearly all self-supporting.

Class 3.—*The Feeble-minded.* Two State institutions provide for about 1,500 of this class, and a number equally large remain under county or private care.

Class 4.—*The Insane.* A conservative estimate places the number of insane in Pennsylvania at 9,000, giving a ratio of 1 insane person to 715 sane persons in the population. The six State hospitals being unable to provide for the increasing number of this class, the policy of removing all the insane from county institutions has been, at least temporarily, given up; and many harmless chronics are permitted to remain in county asylums.

RHODE ISLAND.

BY HENRY B. GARDNER, STATE CORRESPONDING SECRETARY.

Legislation.— The probation act referred to in the last report as under consideration by the legislature became a law June 15, 1898. The probation feature finds very limited application. The law provides for separate trials for minors under sixteen years of age in the counties of Providence and Newport, and separate confinement in police stations. It is made the duty of the agent of the State Board of Charities and Correction or the agent of the Rhode Island Society for the Prevention of Cruelty to Children or the agent of the St. Vincent de Paul Society, on notification by the court, to be present at the trial of such minors, to look out for their interests, and to aid the court in obtaining information. Minors under thirteen years of age, unable to furnish bail, must be committed to the custody of one of the above agents; and the court may, on motion of either of them, commit to his charge any juvenile offender, not already sentenced, until the further order of the court. No minor may be committed to any penal institution other than the Reform School except for a crime punishable by imprisonment for life.

One act provides that inmates of the State Hospital for the Insane or of the Butler Hospital may be paroled for sixty days. Another act gives the State Board of Charities and Corrections power to transfer inmates from the Reform School or Providence County Jail to the State Workhouse and House of Correction, and *vice versa.* Minors may also be transferred to the Reform School from any county jail or from the State Workhouse and House of Correction.*

At the present session of the General Assembly a bill has been passed by the Lower House amending the Act of 1898 in regard to juvenile offenders described above. In place of the agents of the State Board of Charities and Correction and of the two societies mentioned the bill creates a special class of probation officers, consisting of the agent of the State Board, the overseers of the poor, and the truant officers of the several cities and towns, *ex officio;* and such additional officers as the State Board may appoint. The provision for separate confinement of juveniles is extended, so as to cover all transportation as well as confinement after arrest.

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* There should be mentioned "an act to provide for licensing and regulating the receiving, boarding, and keeping of infants," passed May 20, 1897, but not included in the report for last year. The act applies to children under two years of age. Licenses are granted for not exceeding one year by the State Board of Charities and Correction on application approved by the local board of health, and licenses must be inspected at least once a year.

Charitable Organizations.—The first workingmen's loan association in this State began operations in Providence Feb. 1, 1898, with a paid-up capital of $25,000. On April 1, 1899, the association declared a dividend of 2 per cent.

In October, 1898, the Rhode Island Penny Provident Society began work in Providence.

The city of Providence has just completed an adequate and suitably equipped building, with wood-yard attached, for the care of tramps. The city has also opened, in connection with the public school system, two more schools for feeble-minded children, making four schools in all. These schools are intended to accommodate about fifteen pupils each, and are not available for bad cases.

In Newport the Woman's Newport League House and Day Nursery has been started, which, in addition to the usual work of a day-nursery, seeks to provide a temporary home for women and girls.

There was held in Pawtucket April 25 of this year a conference of the representatives of the different charitable associations throughout the State. I understand that, although no permanent organization was effected, a committee was appointed to arrange for a conference next year; and it is not improbable that a regular State conference may be the final outcome.*

Statistics (Dec. 31, 1898, to Jan. 1, 1899):—

A. Group of Delinquents.

Class 1.—*Criminals.* State prison: males, 171; females, 2; total, 173. County jails: males, 230; females, 19; total for class, 422.

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* In addition to the new developments of the last year above noted a considerable amount of charitable work, not previously reported, has been started within a few years. The following are known to your correspondent: *Providence Society for Organizing Charity; Rescue Home and Mission* for women and girls (Providence); *Roger Williams Eye, Ear, and Throat Infirmary* (Providence); *Laundry* for training and applying the work-test to women (Providence); *St. Andrew's Industrial School,* giving principally farm training (Barrington). At the time of the last report there were 26 boys at the school. *The cultivation of vacant lots* is now being tried for the third year in Providence. Summer playgrounds have been maintained in Providence for societies, and it is hoped this year to start a vacation school. Two *sewing-schools,* in connection with one of which some instruction in manual training is given to boys, have been started in Pawtucket, and one each in Central Falls and Lonsdale.

Class 2.— *The Vicious.* State Workhouse and House of Correction: males, 217; females, 98; total, 315.

Class 3.— *Insubordinates.*— Sockanosset School for Boys, 359; Oaklawn School for Girls, 57; total, 416.

B. GROUP OF DESTITUTES.

Class 1.— *The Poor in Poorhouses.* State almshouse: men, 147;* women, 160;* boys, 31;† girls, 23;† total, 361. City and town almshouses, 312 (approximate); total for class, 673.

Class 2.— *Destitute Children.* State Home and School: in the school, 137; in families, 155 (approximate); total, 392 (approximate).

Class 3.— *Sick and Injured.* There is no special State institution for this class. The figures for private hospitals are not at hand.

C. GROUP OF DEFECTIVES.

Class 1.— *Blind.* There is no institution in the State for the care of this class. Dec. 31, 1898, the State was supporting 25 blind in institutions outside the State.

Class 2.— *Deaf-mutes.* Rhode Island Institute for the Deaf, 58.

Class 3.— *Feeble-minded Children.* There is no institution in the State for the care of this class. There are 23 feeble-minded children in the State almshouse, included in the figures given under B, above. On Dec. 31, 1898, the State was supporting 19 feeble-minded in institutions outside the State.

Class 4.— *The Insane.* State Hospital for the Insane: men, 352; women, 363; total, 715. Butler Hospital: men, 90; women, 102; total, 292. Total for class, 1,007. There are also about 100 insane in the State almshouse, included in the figures for that institution.

SOUTH CAROLINA.

No report received.

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* Includes about 100 insane transferred from State Hospital for the Insane.

† Of these 23 are feeble-minded. Practically, all the others are under four years of age. When they reach this age, they are transferred to the State Home and School.

SOUTH DAKOTA.

BY W. B. SHERRARD, STATE CORRESPONDING SECRETARY.

The legislature which convened last winter made an appropriation for the erection of a School for Feeble-minded. As no provision was made for its maintenance, it will not be available for two years. It also made a small appropriation for an Asylum for the Blind. These are now cared for in Iowa. It rejected several bills framed in the interest of children, and also one intended to prevent chronic pauperism. But, as an offset to this, it passed a law providing for a bounty on wolf scalps. In the eyes of the average law-maker, Mary's little lamb is of more importance than her little child.

There are now 300 men and 171 women in the Insane Asylum; 88 boys and 22 girls in the Reform School; 123 male convicts and 1 woman in the Penitentiary, 28 of whom are United States convicts; and 48 children in the Deaf-mute School.

TENNESSEE.

No report received.

TEXAS.

BY REV. ROBERT C. BUCKNER, D.D., STATE CORRESPONDING SECRETARY.

The legislature of Texas is now in session; and several bills are under consideration, proposing liberal appropriations for the enlargement and better equipment of her twelve State institutions, consisting of three Asylums for Insane, two Schools for Deaf-mutes,— one for colored persons,— School for the Blind, Old Soldiers' Home, Orphanage, two Penitentiaries, Reformatory for Boys, and her great University. At this session an appropriation of $50,000 has been made for the building of an Asylum for Epileptics on a large tract of land already secured for the purpose. To this good beginning, doubtless, additional appropriations will be made from time to time, till the demands of necessity on this line shall be met.

Texas has no school for feeble-minded. The unfortunate of this class are kept with the indigent on county poor-farms, but better things are hoped for in the near future. We have no State board of charities, but the larger cities have charity organizations that afford systematic relief to thousands of the very poor.

I have labored assiduously, but in vain, to ascertain the number of persons confined on county poor-farms and in jails and lockups. The legislature has made no provision for such statistics, but regrets expressed by many lead to the hope that a remedy will yet be found in proper legislation. A bill to provide for paroling prisoners in penitentiaries was introduced and adopted by one branch of the present legislature, but was killed in the other. A bill is pending in which it is proposed to establish an Industrial School for Girls.

No improvement since last legislature in the management of convicts, but a better sentiment is growing. The State sees that all convicts are well fed, properly clad, and humanely treated. The Prisoners' Aid Association as yet inactive.

There are a number of rescue homes, hospitals, and homes for the aged and dependent, in various parts of the State, under control of churches and societies, all doing a good work of relief and reformation. But our people have not learned the power of proper statistics: hence definite and satisfactory reports could not be obtained without personal visits, which were not undertaken.

There are 13 orphanages in Texas, conducted by various churches and societies, whose statistics I have obtained. Some of these find homes in families for many children, and agents of Children's Home-finding Societies out of Texas also work on this line in this State. The Buckner Orphans' Home, alone, near Dallas, has in families, and yet under its watch-care, 800 children.

A. GROUP OF DELINQUENTS.

Class 1.— Inmates of penitentiaries, 4,460.

Class 2.— Boys in State Reformatory, 154.

B. GROUP OF DEFECTIVES.

Class 1.— *The Blind.* In State School, 177.

Class 2.— *Deaf-mutes.* In State School: whites, 284; colored (estimated), 100.

Class 3.— *Insane.* In State asylums, 2,040.

C. Group of Destitutes.

Class 1.— In Old Soldiers' Home, 240.

Class 2.— *Poor*. On county farms, unknown.

Class 3.— In homes for the aged (estimated), 50.

Class 4.— In State Orphans' Home, 400; Buckner Orphans' Home, 365; Buckner Home Annex (average), 13; Methodist Orphans' Home, 85; St. Mary's Orphanage, 100; Galveston (name not given,) 53; Odd Fellows' Orphanage, 49; Masonic Widows and Orphans (not opened); Island City Protestant Orphanage, 40; San Antonio Protestant Orphanage, 53; Faith Home, 23; St. Matthew's Orphanage, 30; Bayland Orphanage, 35; Gainesville Orphans' Home, 10; Fort Worth Benevolent Home, 59; total orphans in institutions, 1,315.

UTAH.

BY MISS GRACE M. PADDOCK, STATE CORRESPONDING SECRETARY.

(1) There has been no legislation in the field of charities and reform.

(2) No important charitable organizations have been established.

A. Delinquents.

Class 1.— Population of the State prison, 171. Daily cost per capita, 49 cents; expense of maintenance, $52,942.

Class 3.— *Industrial School*. Population: boys, 24; girls, 1. The governor recommends appropriations for the coming two years, $42,000.

C. Defectives.

Class 1.— *The Blind*. In School for Deaf, Dumb, and Blind, 18.

Class 2.— *Deaf and Dumb*.

Class 4.— *Insane*. In State asylums, 273. Expenses past two years, $79,832.

VERMONT.

BY REV. J. EDWARD WRIGHT, STATE CORRESPONDING SECRETARY.

Legislation in 1898. (1) Gambling machines were prohibited. (2) The "age of consent" was raised from fourteen to sixteen years. (3) The detention in hospitals for the insane of demented persons not dangerous was forbidden. (This remands to town almshouses a number of imbeciles who had been sent to the State Asylum.) (4) A Board of Prison Commissioners was established, comprising the chief justice of the Supreme Court, the lieutenant governor, and the directors of the State prison and the House of Correction. (1) To them applications for pardon must be referred before coming to the governor for decision. (2) By them all applications for release on parole are to be determined. (3) They may transfer convicts from the House of Correction to the State prison, and *vice versa*, etc. (5) Maximum and minimum terms of imprisonment were provided for convicts sentenced otherwise than for life or as habitual criminals (the maximum term being not longer than the longest term heretofore legal, and the minimum not less than the shortest term heretofore legal); and release on parole by the prison commissioners was authorized after the expiration of the minimum term. (6) Each county court was required to appoint a probation officer, who, at the request of the court, shall investigate any criminal case before the court, and may recommend that the person convicted be placed upon probation. Thereupon the court may commit the care of such convicted person to the probation officer.

Although strenuous efforts were made to substitute a license law for the prohibitory statutes which have indicated the attitude of Vermont upon the liquor question for nearly fifty years, those efforts were complete failures. It is stated that "twenty-nine out of every one hundred inhabitants of Vermont have accounts in savings-banks, — more than one out of every family."

A. Group of Delinquents.

Class 1.— *Criminals.* In the State prison, 156.

Class 2.— *The Vicious.* In the House of Correction, 111; in county jails (estimated average), 60.

Class 3.— *Insubordinates.* In the Industrial School, 130.

B. Group of Destitutes.

Class 1.—In poorhouses (and in many cases "boarded out"), number unknown.

Class 2.—*Destitute Children.* Three homes for orphan and destitute children in the State, under private management, containing, say, 150.

Class 3.—*The Sick and Injured.* Cared for in five hospitals, under private management.

C. Group of Defectives.

Classes 1, 2, and 3.—8 blind, 19 deaf-mutes, and 9 feeble-minded children are cared for in institutions in Massachusetts and Connecticut, the State appropriating $11,000 annually for this purpose, the beneficiaries being designated by the governor.

Class 4.—*The Insane.* In the State Hospital, 520; in the Brattleboro Retreat, at the charge of the State, 100.

VIRGINIA.

BY DR. WILLIAM F. DREWRY, STATE CORRESPONDING SECRETARY.

(1) There has been held no session of the legislature during the past year, so there is no legislation to report.

(2) A Reformatory for negro youths was opened near Richmond City, supported by private benevolence.

No other charitable work of special importance was established during the year. The various private charities here and there throughout the State continue to do commendable work for mankind.

A. Group of Delinquents.

Class 1.—*Criminals.* Convicts, 1,622, distributed as follows: In penitentiary: white men, 246; white women, 3; negro men, 977; negro women, 72; total, 1,298. On public works: white men, 6; negro men, 16; total, 22. At State Farm: white men, 54; negro men, 223; total, 277.

Class 2.—*The Vicious.* No available statistics. Violation of the peace, vagrants, etc., are held in local jails for periods of time varying with the nature of the offence. In some localities this class is required to do service on public works, roads, etc.

Class 3.—*Insubordinates.* The Laurel Industrial School near Richmond, under control of the Prison Association of Virginia, continues to do excellent work in reclaiming white youths. Beginning Nov. 1, 1890, with only one boy, this humane institution has reformed about 300 wayward boys and turned them out good citizens. At present there are 120 boys in the school.

B. GROUP OF DESTITUTES.

Classes 1 and 2.—*The Poor, Destitute Children.* No available statistics. Provision is, however, usually promptly made for all in these classes. Each county and each city maintains an almshouse. Here and there throughout the State are homes and asylums for orphans and destitute children. All these homes and asylums are supported by private charity organizations, churches, etc.

Class 3.—*The Sick and Injured.* Are always promptly cared for and treated in local hospitals, most of which are very well equipped.

C. GROUP OF DEFECTIVES.

Classes 1 and 2.—The School for the Deaf and the Blind (*exclusively for white pupils*) at Staunton, supported by and under supervision of the State. Nearly 200 pupils.

Class 3.—No State provision for feeble-minded children. Usually, the indigent cases are provided for in almshouses, private charitable homes, etc.

Class 4.—*The Insane.* Cared for in four State hospitals, though at present their capacity is inadequate for all those needing hospital treatment. There are about 250 in various private families, in jails, etc., awaiting room in the State institutions. At present there are 1,700 insane in the hospitals for whites, and 860 insane negroes in Central Hospital near Petersburg, Va.

WASHINGTON.

BY THOMAS P. WESTENDORF, STATE CORRESPONDING SECRETARY.

A bill was passed at the meeting of the last legislature appropriating $14,000 to establish a home for adult blind.

The Washington Children's Home Society, located at Seattle, is successfully aiding the homeless children of the State.

The State institutions, under the Board of Audit and Control, which consists of five members, with the governor as *ex-officio* chairman, are in splendid condition, and, as the following data will show, have been economically managed: —

Western Washington Hospital for the Insane:	
Average daily attendance	532
Average daily per capita cost	.3806
Eastern Washington Hospital for the Insane:	
Average daily attendance	279
Average daily per capita cost	.4623
Washington State Penitentiary:	
Average daily attendance	389
Average daily per capita cost	.398
Washington State Reform School:	
Average daily attendance	141
Average daily per capita cost	.3438
Washington Soldiers' Home:	
Average daily attendance	123
Average daily per capita cost	.4672

The School for Defective Youth is under a local board of managers. In this institution are kept: —

Class 1.— *The Blind.*

Class 2.— *Deaf-mutes.*

Class 3.— *Feeble-minded Children.*

WEST VIRGINIA.

BY THOMAS C. MILLER, STATE CORRESPONDING SECRETARY.

(1) The legislature of 1899 was quite liberal in providing for our State charitable institutions. The building to be used as the Home for Incurables, located at Huntington, is well under way, and will be

ready for occupancy in a few months. The Industrial School for Girls at Salem was opened May 1, 1899, with a small number of inmates.

(2) Three hospitals, to be known as Miners' Hospitals, were provided for, and $22,000, given to each. One is to be located on the Monongahela, in the Fairmont coal region; one in the Kanawha Valley; and the other on the Norfolk & Western Railroad, in the southern part of the State. Under certain conditions, patients other than miners may be admitted to these hospitals, small fees being charged for treatment. The Children's Home Society, which has been doing such excellent work as a private institution, is now recognized by the State. A board of managers has been appointed by the governor, and a small appropriation made to assist in its philanthropic work. The legislature also provided for a Board of Pardons, consisting of two members, who have already been appointed, and entered upon their duties.

A. Group of Delinquents (State Penitentiary).

Class 1.—*Criminals.* White males, 340; females, 3. Colored males, 225; females, 11. Total, 579.

Class 2.—*Vicious.* As above.

Class 3.—*Insubordinates.* Boys' Reform School: white, 171; colored, 29; total, 200.

B. Group of Destitutes.

Class 1.—No statistics, but judge this class will average 15 to each county in poorhouses.

Class 2.—The Children's Home Society, recently incorporated, finds homes for the destitute of this class, and makes temporary provision for them.

Class 3.—*The Sick and Injured.* In our towns and cities are cared for by the municipal authorities, and in country districts the county court usually makes provision when those benevolently inclined fail in this duty.

C. Group of Defectives.

Class 1.—*The Blind.* 32 males; 31 females; total, 63.

Class 2.—Deaf and mute, 125; deaf or mute, 15; total, 140.

Class 3.— These will be cared for at the home now being erected at Huntington.

Class 4.— *The Insane.* In two hospitals, one at Weston, the other at Spencer. Male, 689; female, 684; total, 1,373.

WISCONSIN.

BY JAMES E. HEG, STATE CORRESPONDING SECRETARY.

The legislature of Wisconsin meets biennially, and, at the time of writing this report, is still in session. Public sentiment, as expressed through the legislature, continues favorable to liberal provision for the wards of the State.

The estimate of the Board of Control for $895,000 for the maintenance of the State charitable and penal institutions for two years was appropriated without any reduction and without a dissenting vote.

Liberal special appropriations were also made for extensions and improvements, among which were $161,000 to complete the Home for the Feeble-minded, and $150,000 for continuing construction at the State Reformatory.

The legislature of 1896 appropriated $75,000 to purchase a site, obtain plans, and begin construction of the Reformatory. A site of 200 acres was purchased near Green Bay; and temporary buildings were constructed, to which 24 prisoners from the State prison were transferred, while since then the courts have sent quite a number. These prisoners have done much of the work of grading, constructing sewers, laying water-pipes, etc., besides doing much of the building and making all of the furniture of the cell-rooms.

A portion of the cell-room has been completed, giving 104 large cells, with all modern improvements of heat, light, water, and sanitation. It is one of the best cell-rooms in the country.

The methods in vogue are fully reformatory, and include industrial training, military drill, schools, and productive labor a portion of each day for every inmate. The results are already gratifying to those who labored so long and earnestly for the establishment of this institution.

The Home for Feeble-minded at Chippewa Falls is full, and several hundred applications are on file. This institution, organized three years ago and opened two years since, has about 400 inmates, embracing all grades of mental deficiency. Room will be provided for 200 more at once in three dormitory buildings, and in addition an administration building and a school-house will be built.

Mention was made in the last report of children brought from New York in carload lots and distributed through church organizations. Some of these children have already become State charges,—a number having been given up by destitute people who had adopted them,—and placed in the Public School at Sparta.

An effort was made by the Federation of Women's Clubs to have the legislature authorize the appointment of two additional members to the State Board of Control, these members to be women; but it failed to become a law.

In regard to the statistics of the delinquent, destitute, and defective population of the State, there has been but little change since last year.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals.* The total number in the prison, Milwaukee House of Correction, and State Reformatory, is 886.

Class 2.—*The Vicious.* The number of vagrants, drunkards, and short-term prisoners in jails on November 1 was 270. During the year 12,143 had passed through jails in the State.

Class 3.—*Insubordinates.* The population of the State Reform School for boys was 305; for girls, nearly 200; while in other semi-public institutions, about 100.

B. GROUP OF DESTITUTES.

Class 1.—*The Poor in Poorhouses.* The number remaining in poorhouses at the last report was 882, of whom 595 were males, 287 females. Of this number, 467 were over sixty years old.

Class 2.—*Destitute Children.* Very few children are in poorhouses. Only 37 had been in almshouses during the year, under sixteen years of age, none of whom were of sound mind and body.

The State Public School, the Children's Home Society, and Religious Orphanages take care of every sound destitute child.

Class 3.—*The Sick and Injured.* The State does not maintain hospitals, most of which are supported by churches, benevolent corporations, or mutual aid societies.

C. Group of Defectives.

Class 1.— *The Blind.* The number in the State School of the Blind during the year was 144.

Class 2.— *The Deaf.* At the State School for the Deaf the attendance was 232; while about 100 attended the day-schools for the deaf, to the support of which the State pays $150 for each pupil.

Class 3.— *Feeble-minded Children.* The number in the Home for Feeble-minded was 399. A large number of idiots are still in poor-houses and county asylums.

Class 4.— *The Insane.* On Sept. 30, 1898, there were 1,314 insane in the two State Hospitals and the Milwaukee County Hospital, and 3,236 in the twenty-six county asylums, which constitute what is called the "Wisconsin System."

WYOMING.

No report received.

ONTARIO.

BY A. M. ROSEBRUGH, M.D., CORRESPONDING SECRETARY.

No legislation of an important character affecting the charitable institutions of the Province was enacted during the recent session of the Ontario legislature. The work of caring for the dependent and unfortunate classes proceeds much along the same lines as in former years. The Children's Aid Societies, which are organized under special legislation, are doing good work, and by finding homes for dependent children without unnecessary delay have greatly reduced the number in the various institutions.

A Board of Associated Charities was organized in Toronto at the beginning of the winter, but it has been found difficult to secure the full co-operation of the various charities. Much waste has resulted from careless methods of giving charity, and the Toronto public would give a cordial support to a properly equipped charity organization. The most important step forward has been the organization of the Canadian Conference of Charities and Correction. The first meeting of this new association was held in November, 1898, and proved a very satisfactory gathering. The second meeting will be held on June 1 and 2, 1899.

We are fully expecting important prison reform legislation by the Dominion government during the present Parliament. The Minister of Justice has promised to introduce a bill providing for the adoption of the indeterminate sentence and parole system. This has long been urged by the Prisoners' Aid Association of Canada, and its inauguration will doubtless mark the commencement of a new era in prison reform in Canada.*

A. Group of Delinquents.

Class 1.—*Criminals.* Central Prison of Ontario, 375 inmates; Kingston Penitentiary, 550 inmates.

Class 2.— No separate report.

Class 3.—*Insubordinates.* Ontario Reformatory for Boys, 125 inmates; Ontario Refuge for Girls, 28 inmates; St. John's Industrial School for Catholic Boys, 40 inmates; Victoria Industrial School for Boys, 130 inmates; Alexandra Industrial School for Girls, 28 inmates.

B. Group of Destitutes.

Class 1.— *Poorhouses.* There are now 16 county poorhouses in Ontario, and in a number of counties steps are being taken in the same direction. The Prisoners' Aid Association of Canada is constantly urging the matter upon the county authorities. There is an average of about 45 in each county poorhouse. In all the larger cities of Ontario there are homes for the aged and destitute poor in addition to the county poorhouse.

Class 2.— *Destitute Children.* There are twelve private orphanages, with a total population of about 2,000 children. The Children's Aid Societies find homes for 250 homeless children each year.

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* Since the above was written, an act has been passed by the Senate and House of Commons, of Canada, which provides for the conditional liberation of convicts in the penitentiaries of the Dominion.

C. GROUP OF DEFECTIVES.

Class 1.— *The Blind.* Ontario School for the Blind, Brantford, 140 inmates.

Class 2.— *Deaf-mutes.* Ontario Deaf and Dumb Institution, Belleville, 275 inmates.

Class 3.— *Feeble-minded Children.* Orillia Asylum for the Feeble-minded contains 650 inmates. Of this number 250 are under sixteen years of age.

IV.

County and Municipal Charities.

REPORT OF THE STANDING COMMITTEE.

BY JOSEPH P. BYERS, CHAIRMAN.

The necessity of making special provision for, or of taking extra precautions against, certain classes of citizens has been universally recognized in the development of our systems of government, national, State, and municipal. The recognition of this principle is due primarily to the necessity of what we call "the protection of society."

The peace, comfort, and happiness of the commonwealth must not be jeopardized by the presence of discordant and warring individuals; and, so far as possible, these must be excluded, or rather secluded, for the general good. All of those who, by unlawful acts, defective organization, and impaired or deficient intellect, are or may become a menace to society's safety, society has the authority and exercises the right to separate from itself. But with the exercise of the authority to thus separate and seclude comes the responsibility not only for care and custody, but more particularly for restoration. And beyond the authority to incarcerate, beyond the responsibility to restore, is the most important duty of all,— the right and necessity of prevention.

Let us divide the undesirable elements in society into three main groups: first, the delinquent; second, the defective; and, third, the dependent. By assigning to each group its proper constituents, we shall have a classification as follows:—

In the first, the delinquent, there will be the adult criminals and the juvenile delinquents.

In the second, the defective, will be found, first, those who are defective through loss of reason,— the insane and feeble-minded;

second, those who are so through loss of a sense,— the deaf and dumb and the blind; and, lastly, the epileptic.

In the third group, the dependent, are three divisions: the dependent through service, including soldiers, sailors, and their families; through misfortune,— of disease, deformity, old age, poverty, and sickness; and, finally, the children,— dependent through orphanage, abandonment, improper environment, or incapacity of parents.

GROUP I.

- DELINQUENT . . . . .
  - 1. Adult criminals.
    - (a) Felonies.
    - (b) Minor offences.
  - 2. Juvenile delinquents.

GROUP II.

- DEFECTIVE . . . . .
  - 1. Through loss of reason.
    - (a) Insane.
    - (b) Feeble-minded.
  - 2. Through loss of a sense.
    - (a) Deaf and dumb.
    - (b) Blind.
  - 3. Epileptic.

GROUP III.

- DEPENDENT . .
  - 1. Through service.
    - (a) Soldiers, sailors, and mariners.
    - (b) Wives, widows, and children of.
  - 2. Through misfortune.
    - (a) Disease.
    - (b) Deformity.
    - (c) Old age.
    - (d) Poverty.
    - (e) Sickness.
  - 3. Children.
    - (a) Orphanage.
    - (b) Abandonment.
    - (c) Improper environment.
    - (d) Incapacity of parents.

In the first and second groups, delinquent and defective, are those for whom the States very generally have made or are making provision. With these, with one exception, it is not in the province of this report to deal. The exception I would have attention directed to is in reference to the first group, the delinquent. For these we build penitentiaries and reformatories, workhouses and houses of correction, jails and municipal prisons. To the convicted felon and to the wayward youth the State extends its immediate care. To the places of minor imprisonment and to the county jails it gives at best a certain careless regard.

In other words, the State recognizes the criminal after conviction, not before. Its responsibility begins with the delivery of the person of the criminal at the prison or reformatory. It begins too late. Far better have it commence on arrest, not after conviction. Far better have it take in not alone the State prison, but the county jail and the workhouse as well. It should not be content with suggesting that the welfare of the prisoner, whoever or wherever he might be, requires this or that. It should order, and, when necessary, execute. Until it does so, it seems hopeless that our jails and municipal prisons will cease to be mere places for custody, without a thought of restoration or prevention.

The State would most certainly not exceed its jurisdiction by requiring counties and municipalities to conform to a standard set by the State itself in the construction and management of these institutions. And when the State has fixed such a standard, and enacted laws to support it, its authority might well be exerted to compel the observance of these laws, even to the extent of throwing into disuse many of our jails and municipal prisons. For the fact stands that a majority of the jails and municipal prisons and lockups in the country are far, far below the standard set by our progress in other directions.

There remains for consideration, then, the third group, the dependent. We have divided these into three classes, those dependent through service, those through misfortune, and, last, the children, dependent by nature. With the first we have not to concern ourselves. The national government, assisted very generally by the States, provides for its soldiers and sailors and their families.

The second and third classes comprise those to whom county, township, and municipal care is extended; and it is in the care of these that many exceedingly difficult problems present themselves for solution.

In the first place, the complex nature of this class and the methods usually employed in reaching their wants are such as render imposture and fraud comparatively easy. The danger from this source is greatly increased by the not infrequent domination of poor-funds by political parties for partisan purposes.

Again, it is apparent that, in order to successfully minister to their various needs, different methods and special treatment must be resorted to.

In our almshouses we see in more or less constant association the idle and vicious, the industrious and virtuous; the professional poor and the unfortunate poor; the weak-minded and the intelligent; the coarse and vulgar and the refined and decent. If the almshouse must continue to be the refuge of all the drift on the surface of society, it is only fair, only just, to save from that demoralizing association those to whom misfortune has come after a life of honest endeavor and constant toil, those who through temporary distress or sickness are forced to seek its shelter, and children. If we cannot somehow provide outside of our poorhouses for the wilfully idle and vicious and the insane and the idiotic, we should at least give a little more thought to their classification inside. This is true particularly of the more populous communities.

The failure of so many of the larger cities and towns to maintain general hospitals compels the almshouse to receive many who require only medical attention and nursing. For this work they, as a rule, are poorly equipped. It is true that private charity hospitals in many places do a large part of this work, but there are few cities of over twenty-five thousand population that have not constant demand for accommodations of this sort. A municipal hospital in every city of over twenty-five thousand inhabitants is practicable, and should be required by law. The pertinence of this suggestion must become more apparent with the growing realization of the necessity for segregating consumptives.

Before leaving the consideration of the indoor poor, I wish to call attention to a law recently enacted in Ohio,— a law that aims to fix the responsibility of children to care for aged parents. This law was enacted at the request of the then director of charities of the city of Cleveland, Hon. W. J. Akers. In that city, at least, some considerable success has attended the efforts to enforce this law. It was found that some of the inmates of the city infirmary had children abundantly able to support them. In a number of instances employees of the city had parents who were being kept in the infirmary at the city's expense. They were required to take them out and care for them. A similar law is in force, I believe, in Pennsylvania.

Without attempting here to go into any detail concerning the care of the outside poor, those helped in their homes, I wish again to refer to recent legislation in Ohio. We have ceased almost entirely to operate on the old county system, under which the funds were raised by county taxation and expended by township officials with or without, as the case might be, prior consent of the county officers. Now each township and each corporation maintains its own outside poor. Before any outside relief is given, the law provides for a personal investigation by township trustees and in certain cases by the county officials. Where, however, there is an associated charities or charity organization society, the township or city officials may accept the investigation of such society, and may grant relief on their recommendation.

That the changes thus made have been received with general approval can be shown in no better way than by the report adopted at the last meeting of the infirmary officials of Ohio,—the officials who previous to the recent changes had control of outside relief funds. In that report they thanked those who had assisted in the work of codification, and who, so the report reads, "have made it possible for us as infirmary officials to enjoy what we believe is *for the betterment of all concerned*." The results so far apparent show a saving in expenditure of about 33 per cent. and a reduction in the number of recipients of about 50 per cent.

One other phase of the new law, and one that we shall hear more about in the section meetings of this committee, is that under which all male recipients of outside relief may be required to perform labor on some public work or highway to the value of the relief given. Here, again, the city of Cleveland has taken the lead in the enforcement of this law, many thousands of dollars' worth of work having been returned to the city for its expenditures in outside relief. In this law Ohio has provided a work-test, the importance of which it is difficult to overestimate. That it can be made efficient there is no doubt. Not only is there the authority to require work of this class of recipients, but also a further provision that, on refusal to perform the work assigned, the person so refusing may be committed as a vagrant. Laws now in force and others in contemplation provide at this stage of proceedings that the workhouse shall be utilized, and that the results of the man's labor while incarcerated, after deducting the actual cost of his maintenance, shall be paid to his family, if he has a family who are dependent on him. We have already provided for this last feature by a law, applicable only, however, to the Cleveland House of Correction, and covering persons sentenced under a cumulative sentence. It should be extended so as to embrace all workhouses and to include all persons committed to them. It might well go further than this, and pay to the dependent family all the earnings of the prisoner, without deducting the cost of his maintenance in prison. Usually the family are thrown upon the charity of the community when the head, which is not always the support, is taken away. Compel the husband or father to work. Let him feel that he is fulfilling his natural responsibility in maintaining his family; let his family feel that they are entitled to the results of that labor, and keep them away from the official crib of charity. If the entire earnings are sufficient for the needs of the family, well and good. The city can better afford to pay for the support of the man in the workhouse, while compelling him to support his family, than it can to make him pay for his own keep, and thus possibly force the members of his family to seek charity.

Just a word or two in regard to children. In some of the States there is too much of one kind of care for children and too little of another sort. There are too many institutions; too many children under public care; too little attention given to finding homes; too little supervision of these homes. If the State as a matter of policy makes provision for the delinquent and defective children, how much more should it guard and direct the dependent ones! If, for its own protection, it uses every endeavor to detect, punish, and reform the criminal, how much more should it assume a guardianship over those whom the accident of birth or the incapacity of parents has predestined to evil! Indeed, should not the State, as a State, exert enough of her influence and authority to secure for all her unfortunates the best care, best custody, best treatment, best education, best disposition?

First of all, should she not by example and precept begin by removing from them the political scourge? begin by lifting them above and beyond the influence of the partisan, who puts party before principle, faction before party, and self before faction? When she has done this, she will have accomplished the first and greatest reform; one after the fulfilment of which all others will be accomplished of themselves.

MUNICIPAL RESPONSIBILITY IN THE SPREAD OF TUBERCULOSIS.

BY DR. GEORGE F. KEENE, RHODE ISLAND.

Public health is a public blessing. Public health is a public care. The right to enjoy it is as inalienable as the right to enjoy "life, liberty, and the pursuit of happiness." Whoever by his own act, either consciously or unconsciously, is deprived of the enjoyment of good health, pays the penalty to "the immutable laws of nature that know nothing of extenuating circumstances." Whoever does not enjoy good health has committed a sin or has had others commit for him a sin against the laws of nature, or possibly is the victim of a vitiated environment or a vicious civilization. But this in no wise warrants the conclusion that perfect obedience to the laws of nature abolishes death. It only renders death the fitting conclusion of a well-spent life, whose cycle completed, death comes as sleep, painless, imperceptible, unconscious. Life is the exhibition of ceaseless activities. Its phenomena are the phenomena of constant change. It has been well defined as "the double metamorphosis of matter and force." Whatever interferes with these activities, whatever perverts this metamorphosis, is disease; while the phenomena of health arise from the normal exercise of these activities and the normal operation of these material and dynamic changes. We draw from our environment the material for our existence. We cast off in our vicinage the waste products of life's activities. The air we breathe, the food we eat, the water we drink, may be the means of our undoing as well as our up-building.

"Death is not a disease." There is nothing in our organization or in our normal bodies that justifies the proposition that disease is our natural lot. When the world has been taught how to live well then shall we know how to die well; and more of us then will reach that last scene of all,— that "mere oblivion, *sans* teeth, *sans* eyes, *sans* taste, *sans* everything." Disease comes to us from without: we breathe it, we eat it, we drink it, or, perchance, it is our heritage as the children of that blighted third and fourth generation. The scientist of to-day is the exponent of a new pathology, and he plants disease in test-tubes, grows it in his laboratory day after day, month after month, year after year; and if, perchance, it becomes thus attenuated, he needs only to infect animals with it again to restore its pristine virulency. To-day, therefore, the growing struggle is not so much to cure disease within us as to destroy it outside of us, to cleanse and disinfect our environment, to prevent the spread of infectious disease by destroying infection, to inspect the avenues by which our organism is reached, and annihilate contagion. The sanitary code of Moses, the Torah of God's chosen people, is as efficacious to-day and as religiously obeyed by that fugitive yet indestructible race as when centuries ago it was promulgated by the great law-giver. It is a mistaken idea to think that sanitation was born but yesterday. Yet the enlightened hygiene of to-day is bereft of superstition and ignorance. To be sure, there may be some of us who even in these days of enlightenment still hug an amulet or pocket a charm; but public sanitation and public hygiene are now founded on scientific knowledge. We know to-day that a disease is infectious because some micro-organism is being developed in myriad numbers in the infected individual, that there is disease in his breath, that there is contagion in his presence, there is infection in his belongings. Common sense and common safety tell us to surround infection's source with disinfection and with quarantine. Science has classified for us infection; and, if we are but educated in the development and spread of special infections, we can surely avoid their special diseases. If a municipality would preserve itself, it must enforce sanitation, it must educate its citizens in the common principles of hygiene. With regard to disease, there are certain factors which should be well understood. We do not all, when exposed to contagion, succumb to it or become affected by it. Thus we realize the origin of the doctrine of susceptibility, which is simply the enunciation of the fact that the organization of some individuals does not so strongly as others resist infection when exposed thereto. Nor does the same individual offer the same resistance at different times. Those individuals who never take infectious diseases when exposed, or, having once had them, are thus protected, are said to be immunes. Take, for example, the horse, the cow, the dog, and the pig. Housed in the same building and subjected to the same environment, the cow and pig will frequently succumb to tuberculosis: the horse and the dog are rarely infected, for they possess in a marked degree that resisting power called natural immunity.

One of the most important infectious diseases, one of the scourges of the human race, more slowly but more surely fatal than Asiatic cholera, is the disease familiarly known as "consumption." Before the birth of Christ this insidiously progressive and fatal malady was taught by Isocrates to be contagious; yet its true nature remained unknown until the last years of this already closing century, when the immortal Koch demonstrated to an incredulous world the true nature of tuberculosis. The theory of its hereditary transmission, however, has been so firmly inculcated into the human mind that even now it finds its firm supporters. The discoveries of Koch, however, confirmed by every investigator of note, now enable any physician to give a scientific demonstration of the true causes of animal tuberculosis which must convince the most skeptical. To state it succinctly, tuberculosis is due to a growth in the animal tissues of a minute living organism (a plant, if you will), whose presence is capable of ocular demonstration in every infected tissue, and whose inoculation into the tissues of healthy animals produces within a definite time the lesions of tuberculosis. This organism can be grown outside of the animal body, in a test-tube, upon animal tissues, such as blood serum. It will there and then reproduce itself indefinitely under favoring conditions, and can again be inoculated into animals, and will again produce the same disease. This organism, or germ, has a definite shape and a characteristic behavior with different chemicals, which make its recognition unmistakable and give it the name of "tubercle bacillus." Our present state of knowledge justifies the enunciation of the following law: Every new case of tuberculosis must be derived from another case by direct or indirect infection. The disease can only be transmitted from parent to offspring by transmission of the tubercle bacilli.

This is a disease which has claimed more victims than all the wars and all the plagues and scourges of the human race. Even in the few short years since Koch's discovery over 2,000,000 persons on this continent have succumbed to its fatal infection. In the last two decades, right in this prosperous city of Cincinnati, out of a total mortality of 119,089 there have been 17,353 deaths from this dread disease. The annual tribute of the United States to this scourge is over 100,000 of its inhabitants. Each year the world yields up 1,095,000, each day 3,000, each minute 2 of its people, as a sacrifice to this plague. Of the 70,000,000 individuals now peopling these United

States, 10,000,000 must inevitably die of this disease if the present ratio is kept up. Do we relish these facts, especially after such statements as that of Flick, who says: "The history of tuberculosis in all times, and in all countries in which any history of it is recorded, is a broad demonstration of its contagiousness and, by inference, of its preventability"? It is confined to no race, it is limited to no country, but is ubiquitous and universal. How long will the government and the people and even the medical profession remain apathetic to the ravages of a disease which is sapping the vigor of the race? The search for a specific remedy has been like the search for the Eldorado, which the Spaniards believed must be found somewhere in the fastnesses of Florida. Ignorance and superstition have for ages shrouded the origin of this disease in impenetrable darkness. Not to know the true origin and methods of propagation of this disease has been the handicap of the century in its management. Nor have the approved methods of treatment in the past in any way diminished the net aggregate of its victims. So insidious is this disease, and so impossible of detection has it been in its early stages, that it has been called everything, from malaria to grippe, and has even been mistaken frequently for typhoid fever. But the present generation need make but few of these errors if it will but employ the exact methods of diagnosis already placed in our hands by the researches of a multitude of able and scientific minds. When we realize that the best time to deal with this disease, as with any other, in fact, is before we get it; when we realize that sanitation applied by the public and for the public is mightier in results than scientific medication in the most skilled hands of individual cases; when we realize that the life of each individual citizen is a public responsibility and his untimely death a public misfortune,— we shall be ready to enter a public crusade against this scourge, and it is only by such a crusade that tuberculosis can be held in check. When we begin to realize the meaning of the fatal statistics of this fearful disease, we shall begin to ask ourselves in trepidation, "What shall we do to be saved?" Think you, if the present war had swept out of existence 25,000 from the manhood of this country, we should feel that complacency with the results which we now manifest? Think you, if in the city of New York last week there had been 166 deaths from small-pox, the country would have been in any way apprehensive, or boards of health in the East would hasten to establish the proper quarantine and prophylaxis? And yet, out of the total number of deaths in that city for the week ending April 8, 166 were from tuberculosis and only 80 from all other infectious diseases. Yet do you think that even that large number of deaths from a communicable, a contagious, and hence a preventable, disease caused even the slightest remark or comment in any public print? No: there were not even three words of explanation, excuse, or regret in the publication from which these facts were gathered. And why? Simply because it was nothing unusual to print these and similar statistics from week to week. We have all listened in childhood to the fanciful legend of Saint George, which tells how he gallantly slew the hideous dragon that was about to devour the beautiful Princess Sabra, left tied to a stake as the daily sacrifice to this fabled monster, whose poisonous breath, we are told, "had many a city slain." And yet what is the poison of such a breath compared to the bacillus that infects hundreds daily, and furnishes 166 victims instead of 7 in one week? Can we but bring ourselves to feel that the sacrifice in the one case is no more obligatory than in the other, we shall have entered the lists in earnest against a common foe. The underlying principle in any warfare against tuberculosis must be the universal knowledge and recognition of the fact that we are to deal with a disease that is communicated from one individual to another; and, where there are no germs of the disease, there it can never originate *de novo*. A house, a neighborhood, a country, in fact, can become infected with this disease; and this fact has been repeatedly established by historical data. It is only necessary to trace the localization of the deaths from consumption in any large city, as Dr. Flick has done in Philadelphia, to be convinced of the truth of his propositions. After presenting several elaborate maps of the Fifth Ward of that city, with the location of the individual cases of tuberculosis thereon, he points out, as a result of his painstaking research, that "of the infected houses scarcely 10 per cent are isolated; that is, standing by themselves, or, rather, not having an infected house next to them. About 33 per cent. of the infected houses, moreover, have had more than one case. These two facts alone seem to me to warrant the conclusion that consumption is never contracted except either by contact, by association, or by living in close proximity." Again, he states that "another landmark of contagious diseases is that they develop pre-eminently in filthy neighborhoods, in which the outside and inside hygienic conditions of dwellings are bad." He shows by his investigations that consumption fully complies with this law, at least in the city of Philadelphia. These investigations show us where must be the battlefield in fighting this disease, and hint strongly at the nature of the warfare and the manner of weapons to be used.

In close contiguity with man, domesticated for his comfort and convenience as well as supplying him with no small source of nourishment, are certain of the lower animals. From their intimate association with man they are indirectly influenced by the degree of his civilization and enlightenment. They feed on his bounty, they furnish him with food and useful labor, and they partake in no small degree of his diseases, which they may in turn incubate and return to him. Tuberculosis, which in their wild state and native fastnesses was to them unknown, becomes quite as prevalent among them under the forced and unfavorable conditions of housing and feeding as are its manifestations in the human race. It has been suggested that, inasmuch as birds, mammals, and fishes show some slight variations in form, growth, and vitality of the tubercle bacillus found in their tubercular lesions, there was possibly not the danger of contagion from one species of animal to another of a different kind that there was between animals of the same species. Recent investigations by the most eminent scientists, however, have demonstrated that one form of tuberculosis may be transformed into another by the inoculation of the characteristic tubercle bacilli of one species of animal into another species. For example, the tuberculosis of the bird may be transformed into the tuberculosis of the beast, and the tuberculosis of the beast into the tuberculosis of the fish, and *vice versa*. Dr. Salmon, chief of the Bureau of Animal Industry, Washington, D.C., concluded a very able discussion of this point before the Conference of State and Provincial Boards of Health of North America, last August, with the following words: "Throughout this wide range of animal life, including all, from the fish to the human form, there is apparently but one tuberculosis; and this is caused by a single species of bacilli. The disease is more easily communicated between certain species of animals than between others; but, wherever the living tubercle bacilli are allowed to exist and vegetate, there, it is safe to conclude, is a source of serious danger to mankind and the more susceptible species of animals." From these facts we must realize that one of the prolific sources of infection from tuberculosis is the lower animals with which man is associated. We are a meat-eating nation. In no other country except Australia is the annual per capita consumption of meat so large, being 119 pounds for us Americans and only 105 pounds for the beef-eating Britons. That meat from tuberculous animals is capable of producing tuberculosis has been demonstrated by scientific experiment. The report of the Royal Commission on Tuberculosis in the London *Public Health*, for 1889, shows the results of Dr. Martin's experiments, who fed pigs, guinea-pigs, and rabbits upon the meat of tuberculous animals, and, as a result, infected 36 per cent. of the pigs, 16 per cent. of the guinea-pigs, and 15 per cent. of the rabbits with tuberculosis. To be sure, we cook our meat; but the lovers of rare roast beef and rare steak, or even Bologna sausage, will probably often take into their stomachs many tubercle bacilli whose vitality has been unimpaired. But what are we to say of the thousands of infants that die annually from tubercular lesions as a result of taking milk from tuberculous cows? Whose is the responsibility for feeding them upon a diet whose results are as surely fatal as slow poison, if they but belong to the large majority of the susceptible? In this connection it is interesting to note the following, taken from the Ohio *Sanitary Bulletin* for March, 1898: "Demme, of Berne, records a case where four infants in the Hospital Jenner, the offspring of healthy parents with no tuberculous family history, died of intestinal and mesenteric tuberculosis, as the result of drinking the unsterilized milk of tuberculous cows. These were the only cases, out of two thousand treated by Demme, in which he was able to eliminate with certainty any other cause for the disease." Milk is one of the chief infected foods which we obtain from the lower animals, and is the only food which we consume uncooked. It has been estimated by Professor Delepene that 16 per cent. of the bovine race is affected with this disease, and hence the milk supply of a municipality should be as carefully watched as its water supply.

While the lower animals have but few diseases in common with or communicable to man, yet so unenlightened are our prejudices, so unreasoning are our fears, that one mad dog or five glandered horses would create more excitement and consternation in this community than fifty tuberculous cattle. Yet we drink the milk, eat the meat and dairy products of the one, but must come into absolute contact with the others for infection. The law is very stringent for the one class; while with regard to the other it is not only lenient, but evidently so offensive that already are the farmers knocking at the doors of the legislative bodies of many States, demanding a repeal of what little effective bovine legislation has already been enacted. There is in all our large cities an inspector of milk, and the law requires all milk to contain at least 13 per cent. of total solids. Yet it may and doubtless often does contain from thirteen to thirteen hundred tubercle bacilli to the cubic centimeter; and neither the milkman, the inspector, nor the consumer, knows or cares. So long as a community gets its milk undiluted, it matters not that it is polluted. Dr. Sohlet says: "One point deserves in the future much greater attention: this is the pollution of milk. If any one will compute how much cow's excrement an infant swallows, and how much excrement an adult consumes in drinking the sewage-polluted water of the Isar, he will find that the latter is by far the better off." Professors Sedgwick and Batchelder, in a paper entitled "The Bacteriological Examination of the Boston Milk Supply," make this striking statement: "It is safe to say that, if our soups or our drinking water were drawn from cows in remote and obscure stables by ordinary milkmen, and shipped, manipulated, and delivered as our milk is, we should appreciate and resent the pollution. At present, however, so far as mere pollution is concerned, it is probably true that milk is actually improved by the addition of pure water." As far as the danger of disseminating tuberculosis from infected milk is concerned, Drs. Austin Peters and Harold C. Ernst have demonstrated, by a series of experiments extending over three years, that, even where the udder is unaffected, tubercle bacilli are present in the milk of cows suffering from tuberculosis. They have also proved the presence of these germs in the cream as frequently as in the milk, and many Continental authorities have found both butter and cheese affected when made from the milk of diseased cows. In the face of these investigations it behooves us to see that our milk supply is carefully selected and thoroughly inspected. It behooves us to know whether the cows that furnish the supply are tuberculous, to know whether they are fed on swill, the refuse from breweries, or sour and fermented ensilage; for all ensilage at its best contains a large per cent. of acetic acid. Dr. Cutter says, with regard to this point: "The fact that tuberculosis in cows is most prevalent where ensilage, brewers' grains, and forced feeding are used; the fact that alcoholic and vinegar yeast are found in abundance in silo food, and are found in the blood of tuberculous kine; the fact that hogs kept on distillery swill contracted tuberculosis,— all these show that the farmer must take other views than those that now obtain. The farmer to-day is like the man in 'Pilgrim's Progress,' pouring water on a fire which will not go out because some one behind him is pouring on oil. Killing tuberculous cattle and feeding the newly bought kine with sour foods will not extinguish tuberculosis from his herd." That anything which tends to reduce the alkalinity of the blood renders an animal much more susceptible to germ diseases has been recently experimentally demonstrated by Buchner and Hankin. Nature's first defensive effort in an infected animal is to increase the alkalinity of the blood over 20 per cent., while just before death the alkalinity is diminished over 26 per cent. Any food, therefore, which is in itself acid or tends to reduce the alkalinity of the blood, must of necessity reduce the animal's resisting power and make it more susceptible to germ diseases.

In dealing with this dread disease, we, as intelligent citizens, we, the representatives of the medical profession, should first institute a campaign of education: the people must know just what this disease is and just how it is contracted. They must be taught that the chief agent of contamination in the human family is the sputum. It has been estimated that a patient in whom this disease is but moderately advanced throws off from his lungs by expectoration four and a third billions of the germs of this disease every twenty-four hours. Dry expectoration soon becomes dust; and, dust with the wind, "bloweth where it listeth." Tubercle bacilli in dust have been shown by Dr. Stone, of Boston, to retain some of their virulence for at least three years. How important, then, are those newer ordinances which many cities are now making, prohibiting spitting in public places, public buildings, and public conveyances! How commendable are the efforts of some of our large railroad corporations, especially the "Big Four," to thoroughly cleanse cars and car-cushions of all dust, and to regularly disinfect the cars by the most approved methods! The State Board of Health of Indiana has reason to congratulate itself for being the means of instituting such a thorough and progressive system.

The cure of this disease has been almost a forlorn hope for ages. We know, however, that not a few have recovered completely from tuberculosis, as every pathologist can testify; for he has indisputable evidence of the fact in the cicatrized lungs he has seen, showing that they have healed after their partial disintegration from the disease. Cure of this disease has been due to fresh air and a generous diet, sometimes, perhaps, in spite of treatment. Consumption is an indoor disease. Where sunlight and pure air are bountifully enjoyed, there tuberculosis can find but little lodgment. In the century at whose threshold we stand, it is our duty to accomplish, and we have a right to expect, the prevention of tuberculosis, which must mark an epoch in the history of the race, just as the prevention of small-pox, once "the most terrible of all the ministers of death," marks an epoch in medical science and stimulates us with new zeal to attack the problem of to-day. The public, the municipality, the State, must rise to the present emergency. Individual efforts have been for centuries of no avail against the spread of this disease. The public can do what the individual cannot, and the public must do what individuals have not. The public must be educated, and the public must educate. The nature, the course, and the ravages of tuberculosis must become common knowledge. Public sentiment must be aroused. Then will it become crystallized in public laws, whose enforcement will therefore be the more easy and effectual. Let us know where the enemy is which we are to annihilate. Let public registration of tuberculosis with boards of health be as rigidly enforced as is now the registration of measles, scarlet fever, or diphtheria. It is not the invasion of private rights we would advocate, but the protection of public health. It should be a public obligation to insure the proper and thorough cleansing and disinfection of the dwellings of the tuberculous at death.

Poverty, hunger, and dirt, to say nothing of vice, are the favored consorts of tubercular disease. The tuberculous poor of our large cities must be properly cared for, not in general hospitals, but in State sanatoria. Let public sentiment be so stimulated and enlightened that it shall demand of every large hospital the erection and equipment of tuberculous wards, that this dangerous class of patients may be kept apart from other sick. Germany, England, and France have already provided special hospitals for the treatment of tuberculosis; and it is thought by some that this "becomes as much a function of the government as the maintenance of a police force." Let every municipality look closely after its food supply, and have a milk inspector, whose duty it is to detect, not simply diluted, but diseased milk. In this respect every city would do well to pattern after Minneapolis, section third of whose ordinance relating to milk reads as follows: "It shall be the duty of the Commissioner of Health to cause to be made, by the veterinarian of the department of health or under his direction and supervision, an examination of each and every animal producing milk for sale or consumption within said city, and belonging to or controlled by said applicant or the person from whom said applicant obtains milk, for the purpose of detecting the presence or absence of tuberculosis or any other contagious or infectious disease; and the said veterinarian of the department of health in making such inspection and examination is hereby authorized to use what is commonly known as the tuberculin test as a diagnostic agent for the detection of tuberculosis in such animals." Let public markets be established in every city where meat inspection shall be rigidly enforced. Let municipalities follow the recommendations of Dr. Salmon, the highest authority in this country, who recommends that "every city should have a municipal abattoir, which may be used by any butcher by paying a stated sum per head of animals slaughtered. No animal should be slaughtered for food within the jurisdiction of the city except at such municipal abattoir and within specified hours of the day. By thus concentrating the slaughtering at one place and requiring it to be done at regular hours, a systematic inspection becomes possible. Then we should insist upon competent inspectors, not butchers, not ward politicians, but men who are versed in pathology."

The problem before us is the problem of the century. It must be properly approached to secure lasting results. The first step in its solution is education. The mainspring of action is education. Our only hope of success is still education. Legislation without education is futile and inoperative. Misapplied effort is more wasteful and disheartening than thoughtless inaction. The people must be educated and led, not commanded and driven. The people of this vast, this free and enlightened country have a heart that beats in quick and sympathetic response to human suffering. Let every means be employed to stimulate public charity. Let societies be organized everywhere for the prevention of this scourge and to encourage philanthropic bequests for the building of sanatoria; for charity must be the ally of education in this great struggle,— charity "that suffereth long and is kind," charity "that vaunteth not itself, is not puffed up." Let us, then, bear constantly in mind that it is no small part of our mission to save the individual from himself and the contamination of others, to institute and accomplish that bodily regeneration so vital to reform, to preach everywhere the gospel of cleanliness so essential to good morals, to drive contagion out that seeks consort with vice, ever remembering that we must be surveyors of the highway of health as well as pilots in the storms of disease.

THE DANGERS OF TUBERCULOSIS.

BY DR. B. F. LYLE, CINCINNATI, OHIO.

The presentation of a paper on the topic of the one just read would have been impossible twenty years ago, and yet so eager are we to grasp at any measure which can decrease the dangers or prolong the lives of our fellowmen that no one can now be found with the temerity to question its truths.

We regard with horror the ignorance and superstition of the Moslem devotees, who bathe in their sacred but infected pools, and yet remain comparatively indifferent in the presence of a many times greater danger than an epidemic of cholera. So complete is our knowledge and prevention of this latter disease that we may almost regard it with indifference. Not so with tuberculosis. Its subtle onset is never apparent, and it is only after the lapse of a variable and sometimes prolonged period that its presence is recognized. Surely, the subjugation of such an enemy of the human race is worthy of the best talent, time, and skill. Remedial measures alone for the cure of consumption are usually disappointing and only efficacious under hygienic conditions.

Tuberculosis depends as much upon the physical depreciation of the person infected as upon the pathogenic agents in the atmosphere. In fact, the potent agency of micro-organisms exists solely because of the susceptibility of their hosts; and this susceptibility is as much a cause of the disease as is the existence of the pathogenic microbe.

It is hardly necessary to discuss the advisability of the municipality endeavoring to control the progress of a disease which carries off one-seventh of its population; nor can the authorities of any city, as a rule, be censured for being derelict in this movement. Laws and ordinances intended for the general weal require the co-operation of the public to insure their efficiency. To accomplish our purpose of diminishing the spread of tuberculosis, we must make known the following well-established facts: —

First, a depreciated physical condition is necessary for the lodgment and propagation of the consumption germs.

Second, the germs contained in the sputum are expelled from the lungs of consumptives in numbers varying from one hundred thousand to four billions a day.

Third, cows infected with tuberculosis may transmit tuberculosis through the milk.

Fourth, the flesh of animals infected with tuberculosis can convey the microbe.

The predisposing condition may be the result of heredity, although the researches of Squire and others have shown us that heredity should not be given the consideration once granted it. As more potent factors we find over-crowding, deficient light and ventilation, lack of cleanliness, mal-nutrition, dampness of building sites and dwellings, and unhygienic conditions at home and in the workshop, — indeed, poverty in general. Nor should we in this connection forget the influence of chronic alcoholism.

In order to illustrate the influence of dampness, lack of sunlight, and improper ventilation, I wish to present a map, which indicates by dots the residence of 250 patients sent to the Cincinnati Branch Hospital for Consumptives. The portions of the city along the river and canal, together with the hillsides, furnish a very large percentage of cases. Another map, prepared by our former health officer, Dr. John M. Withrow, indicates by color the locations of the largest mortality from consumption.

In these sections of the city the interior of the houses does not receive the proper amount of sunshine, the ventilation is faulty, and the damp walls not only subject the persons to the deleterious effects of moisture, but in houses in which consumptives have lived — according to Ransome and Delepene — the moist wall-paper acts as a culture material, and is thus a means of continuing the existence of the tubercle bacilli. The hillsides are probably more injurious than other locations from the fact that many people use rooms on a level with a damp cellar, frequently sleeping in these unsanitary quarters.

Sanitary laws and the increased knowledge of hygiene have produced great results in diminishing the deaths from consumption during the last forty years, the difference between the first and last decade being 36 per cent. This affected chiefly the most productive age periods. Between fifteen and thirty-five years, or early adult life, the diminution is 52 per cent. This is due largely to the removal of the sources of the so-called "aërial sewerage." Like changes have not occurred in the mortality rates of intestinal tuberculosis. Here the reduction has been only 8.5 per cent. for all ages, 3 per cent. between the ages of one and ten, while under one year of age there is an increase of 21.7 per cent.

Experts tell us that the percentage of tubercular cows as diagnosed post-mortem is from 20 to 40 per cent., and by the tuberculin test is double this proportion. Professor Hope, of Liverpool, found tubercle bacilli in 29 per cent. of the samples of milk taken from the railway station, while from another similar source Professor Delepene found 18 per cent. Probably no illustration can make us realize the extent of the prevalence of tuberculosis among cows better than the report of Professor McFadyean on the queen's dairy herd: 36 out of 40 cows in the Windsor herd responded to the tuberculin test; and, when killed, lesions were found in all the suspected animals.

Until sanitary laws permit of the examination and destruction of the infected animals, the only remedy is the thorough cooking of all meats and the heating of milk to a temperature of 160 degrees.

While the aims of philanthropy and medicine are subserved less by the preservation of the diseased from death than they are in the maintenance of health, no efforts are ever spared to promote the former purpose. Since the labors of Koch established the contagiousness of consumption, there have, through a better understanding of its nature, been devised more satisfactory methods of treatment. As improved hygienic conditions are undoubtedly essential for the purpose, and as the hospitals located in the midst of large cities have not the advantages to be found in buildings located in rural regions, special hospitals for the treatment and isolation of consumptives are being erected throughout the land.

Cincinnati has the honor of establishing the first public hospital of this kind in Ohio, if not west of the Alleghanies. This hospital was opened July 8, 1897, and since then 268 patients have been received. All residents of the city are admitted without regard to the stage of the disease. The hospital is a beautiful and commodious building, provided with the most improved sanitary conveniences, and situated to the west of the city on a beautiful eminence in the midst of a park of fifty-two acres.

As a new field for public charity, institutions of this character offer opportunities that will not only redound to the benefit of the persons immediately concerned, but indirectly to the community at large. They practically illustrate the benefits of hygienic living, and unmistakably point the way to the removal of the greatest scourge of mankind.

Experience has taught us that the treatment of consumptives gives better results in cottages than in large wards for many reasons. The Branch Hospital does not enjoy the advantages of being able to isolate its incipient cases from those far advanced to the extent that would be advisable; nor, with the limited funds at hand can the trustees of the City Hospital attempt any extensions in this direction. Cincinnati has never lacked the philanthropist ready to come to the front and aid in the promotion of any worthy object, and we know it will be only a question of time until our needs in this direction will be satisfied.

CHARITY OR JUSTICE,—WHICH?

BY HON. S. M. JONES, MAYOR OF TOLEDO, OHIO.

We read and have many times been told that "the Lord loveth a cheerful giver," "it is more blessed to give than to receive," "he that giveth to the poor lendeth to the Lord"; and this pious phraseology has generally been construed to mean and has often been urged upon the benevolent as a guarantee, that whoever responded liberally to appeals for aid was sure of a good bargain with the Lord.

In this materialistic age of highly wrought competitive energy, when the policy of "Each man for himself," "Save your own soul," is the mainspring and inspiration of most of our lives, it is not to be wondered that liberal contributions are made in the name of charity. When the ordinary avenues of business turn out so many failures, the speculative instinct is apt to respond to the invitation to invest in any enterprise that has the appearance of a "sure thing." This desire to play a "sure-thing game" must in large part account for the enormous investments in the name of charity that are annually made, mainly by the rich and prosperous classes of our people. I believe that a very large percentage of the twenty-two millions said to have been expended for charity in the State of New York during the last year, was given (?) as an investment pure and simple, because of the belief that it would pay. The constant iteration in one form or another of the army of solicitors who are burdened with the work of carrying on charity organizations, that "the Lord will bless you," and the flood of "ghost stories" that has gone the rounds of the country telling how God had blessed this, that, and the other "liberal man," lead to a superstitious belief that God will especially interest himself in prospering the givers to charity. I have known of a case where this belief was so deep-seated in a gambler that he religiously practised giving to the unfortunate and distressed a portion of his winnings, in the hope of courting the favor of the fickle goddess called "Good Luck."

Far be it from me to attempt to belittle any generous impulse, for we have altogether too little of it; and my object is to awaken real benevolence,—a benevolence that will be satisfied with nothing less than justice to every one of God's creatures. When we shall have reached a conception of that kind and learned to express it through government, the thing that is now called charity will be known only as a relic of a distressing stage of civilization that the race has happily passed by.

Two years of active service in the mayor's office in a city of something like 150,000 people have brought me face to face with many cases of poverty, for it is pretty generally known that in our large cities the last resort of the poor and distressed is to the mayor and police. Let me cite a typical case. On the very first day that I took possession of the mayor's office a man and woman applied for relief. They were married, and the woman was the spokesman. They were what might be called a likely looking pair, about thirty years of age, healthy, rosy-complexioned, and having every appearance of being well-raised. Briefly, their story was this: They had been in the country two years, came from Wales. He was a roller in a tin-plate mill in New Castle, Penn. After about a year hard times came on. The mill, being unable to make money out of his labor (the only purpose, by the way, for which any mill is carried on), shut down. Naturally enough, they did their best to live in New Castle, in hopes that the mill would start up, until their money was about exhausted. They then sold what few articles of furniture they had succeeded in buying, packed their remaining goods in a trunk, and went to Cleveland, where they spent a week in searching for work. Some charitable person in Cleveland very kindly advised them to go to Toledo, I suppose for the want of knowing something better. After a week in Toledo at a small hotel their money was entirely gone, and their trunk was held for security for the pay of their board. In that condition they came to the mayor's office. One of our infirmary directors happened to be in the office at the time; and I said, "Can you do anything for a case of this kind?" As there did not seem to be the slightest chance to blame them with being the cause of their poverty, he replied: "Oh, yes, we can get them transportation to the next county-seat. There they may hunt up an infirmary director, and he will send them on to the next county, and so on until they get back to New Castle."

The poor woman, upon whose face were plainly written signs of the deepest anxiety and concern, listened intently to these utterances until she heard the words "get back to New Castle," when her countenance fell, and a look of hopeless despair crossed her face as the tears burst from her eyes, and she said: "What do we want to get back to New Castle for? There is no work there."

The question of this poor woman unveils at once the slipshod, make-shift character of our whole miserable social system, conceived in the iniquity of a denial of brotherhood relations with our fellow-men, founded upon the injustice of using our fellow-men for purposes of profit, and then bolstering it up by the petty frauds that we carry on in the name of charity; but we are coming to see that expediency is not a substitute for justice, and that right is the only antidote for wrong.

Thoughtful people all over this country are beginning to inquire if, indeed, our charities do any real good at all; and some have even gone so far as to assert that they not only do not do any good, but are a positive injury. In the last report of President J. M. Brown, of the Humane Society in my own city, he deliberately charges two religious organizations with doing incalculable harm to the cause of social justice through their mistaken attempts at relieving the distress of the poor.

I am an exponent of the right to work. I contend that the right to work is an inherent right, like the right to breathe, like the right to be. The highest right of every man is the right to do right; and there is no kind of question in my mind but that, when a man is compelled to eat the bread of idleness because social conditions over which he has no control deny him the right of access to work, he is as much a victim of injustice as though he were sandbagged on his way home and robbed by the highwayman or assassin of the fruit of his daily toil. And it is this injustice of present social conditions that we tolerate, and even glorify and perpetuate by calling it civilization and indulging in fulsome boasting about our progress. It is this social injustice, I say, that breeds and perpetuates vice, poverty, and crime, this trio of hideous monstrosities, this three-headed Cerberus that guards the gate of our social hell, denying us any possibility of escape until we have emancipated ourselves from a superstition that will recognize anything as civilization short of a condition of society in which all shall have equality of opportunity. It is that equality for which prophets plead, for which poets sing, for which Christ lived and died, for which he asked you and me to live and die when he said, "A new commandment I give you, that ye love one another, even as I have loved you": that equality which the founders of this government saw when they wrote that "all men are created equal"; that equality of opportunity without which we can never hope to realize a democracy of sovereign equals; that equality of opportunity that we must realize in this republic, that must be brought out and made the property of every man if the republic is to endure and a government of the people, for the people, is to be firmly established upon the earth.

I want to knock the props clear out from under every person within the hearing of my voice and every one to whom this message may come, who is harboring the delusion that our charity institutions are evidences of civilization. They may be evidences that we are tending toward civilization. The very need of them is evidence that we are not civilized. The way to help the poor is to abandon a social system that is making the men poor. The way to get rid of criminals is to make opportunities for men to obtain an honest livelihood. This we must do through associating ourselves together in the thing called government, or we must lapse into savagery. But we are not going into savagery.

When the children of Israel were on their march from slavery in Egypt, and found themselves on the borders of the Red Sea, face to face with impassable mountains on the right and left, and Pharaoh's pursuing army in the rear, the command of God came to Moses, saying, "Speak unto the children of Israel, that they go forward"; and they had but to obey that command, and the impassable waters of the Red Sea parted before them, giving them a pathway to cross over into the land of promise dry-shod. Out of the rumble and roar and clash and clang of our great cities, out of the incessant whir of the railroads and machinery of our busy industries, grinding the lives of men, women, and little children into capital for private owners, the voice of God is speaking to the thoughtful people of America to-day, saying, "Speak to the children of this republic, that they go forward." We look out upon the difficulties upon the right and the left, in the rear and in front; but we have only to obey the voice of God, and the sea of economic injustice, made red and hideous by the annual sacrifice of thousands of lives for the sake of profit, will clear away, and we shall find ourselves upon the broad plains of the fair Canaan of promise, the land flowing with the milk and honey of love, in the eternal sunshine of the equality of brotherhood. This is the manifest destiny, the heroic and spiritual future, that waits the development of the conceptions of government for which the peoples have long and patiently waited, and to realize which is to be the proud distinction of these United States.

Pope has said that —

> Vice is a monster of so frightful mien
> As, to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace.

We have been nursing a delusion. We have believed poverty a necessity of civilization, when the very fact of its existence is a crime against democracy. We have believed crime a necessary corollary of virtue; but we are coming to see that poverty and crime are absolutely indispensable concomitants of the present social order, that our charities do absolutely no good so far as removing the hideous blotch of poverty from our civilization is concerned, that at best they are only palliative, that, if we are to continue a system of industry and trade that makes millionaires and billionaires on the one hand, we must have paupers and tramps on the other. I want to spare you the necessity of quoting the words of Jesus, "The poor ye have always with you," as an apology for the hideous wrongs of the present system by placing a reasonable interpretation upon this scripture. Jesus could have had no other purpose than to reproach the civilization of his day by this charge, as I reproach the civilization of the present hour that is content with palliating an evil that would so quickly vanish upon the adoption of a system of government that would make social justice possible.

To compel or permit an able-bodied man or woman, rich or poor, to eat the bread of idleness, is not charity, is not love. It is a crime, and Crime with a capital C. Work is the normal condition of every healthy man and woman, as play is normal to a healthy child. And if we, the captains of industry, have so corralled opportunities for work that we deny this right to the poor on the one hand, and to our own sons and daughters who grow up around us, actually rotting in the idleness of useless lives, on the other, we are not good citizens. We have no right to call ourselves patriots, for by our very system we are pursuing a course that can finally result in nothing short of a condition of anarchy and the overthrow of all semblance of government.

I have made a hasty diagnosis of the disease. The words of Jesus, "The poor ye have always with you," are bound to be especially applicable to social conditions as long as the present competitive order of society shall continue; and there is but one remedy, one and only one. That is a democracy, a government of sovereigns. The possibilities are within our reach,— a government of equals, a government of brothers. "Ah," but you say, "that is so far away,— a hundred years, a thousand years." I care nothing for that. It is the ideal for which the people wait and for which I am working; and we that have spiritual vision know that "a thousand years in Thy sight are but as yesterday when it has passed and as a watch in the night." But I do not believe it is far away. "The kingdom of heaven is at hand." "Now is the accepted time." Let us arise, and possess it.

In 1859 so hopeful an optimist as Ralph Waldo Emerson said of the institution of human slavery, "The man is not yet born who will see human slavery abolished in these United States"; and yet four years later the Emancipation Proclamation of the immortal Lincoln was an established historical fact. So some of us raise our puny hands in alarm at the ideals that I have attempted to depict, and we say, "Utopian!" "Absurd!" etc.; but I reiterate that every woe that afflicts human society to-day can be traced to the denial of this one fundamental scientific fact, the fact of brotherhood.

Thomas Carlyle tells of a poor woman in Glasgow nearly famished for want of nourishment, who went from one charity to another in search of relief. Finally, faint and exhausted with hunger, she crept into an alley, sickened with typhus fever, inoculated the alley with it, and seventeen deaths were the result of it. And, says Carlyle, "you denied her relationship; but she inoculated your alley with her typhus, and seventeen of your dead prove her sisterhood." Let us acknowledge this only just and patriotic conception of relationship. Call it socialism, if you will. I have lived to see socialism a respectable word and a socialist a respectable person. Let us deal with these evils that outrage and shock and horrify our waking hours as we would deal with them in our own family. Let us stop dealing with effects, and give our attention to causes. Already this work is well under way in this great State of Ohio. A hundred years ago we had no asylums for the poor afflicted insane, worn and distressed until reason has become dethroned in the struggle for existence. We had no way to deal with the poor brother or sister but to take them to the mad-house and practically chain them to a post; but to-day, under the inspiration and impulse of the divine spirit of love latent in every heart, the great State of Ohio has provided for this wronged people such institutions and such surroundings as will be most likely to restore the dethroned reason, or, if that is beyond the ken of our weak and undeveloped human intellect, at least provide comfortable and humane surroundings in which the unfortunate may pass the remaining years in peace and comfort. A few days ago I visited the Allen County Children's Home at Lima. Dr. S. A. Baxter, of that city, who accompanied me on the visit, told me that when he was a young man he had many times seen indigent men and women and children auctioned off on the court-house steps in Lima to the lowest bidder. That was the civilization of forty years ago, and in some counties of Ohio this custom has been carried on at a much later date. We regard that as little better than barbarism; and to-day the State, through the county homes and the various institutions, is reaching its loving arms out to care and provide for the helpless and wronged among its citizens. And, in pleasing contrast to the custom of selling poor children to be cared for for profit by the lowest bidder, we saw eighty beautiful, well-fed, and well-cared-for happy children, the wards of Allen County. But there is yet room for further improvement. At sixteen years of age these children must leave the home and go out into the uncertainty of the fierce competition for a living, only to meet with discouragement through their inability to obtain work, that again lands them upon the care of the State, either as paupers or criminals.

We have only to extend the idea that we have already begun to work out, in order to extend equality of opportunity to the weakest child born in all this great republic. Private interest has failed. The competitive system is the cause that constantly horrifies us and shocks our finer sensibilities with its outrages upon the weak and incapable brothers of society. Annually and periodically we are horrified with appeals for the "starving miners of Ohio," men willing to work, driven into enforced idleness as a direct result of the competition growing out of human greed. They and their wives and children, made paupers, driven into vice, immorality, and crime of every sort, are a perpetual protest against the continuance of a system that has failed. The State is derelict in its duty if it fails to take cognizance of these conditions. I see no possible solution for the troubles perpetually harassing us by the wrongs and injustice done to the coal miners, except that the government own all of the mines and operate them for the benefit of all of the people. Every man willing to work has a right to live on the fruit of the toil of his hands; and no government has a right to deny him this right, neither has any system of society that right. It is a sacred heritage given to him when God said to Adam, "In the sweat of thy face shalt thou eat bread." This State is unique in one particular, as the only State in the Union having in its labor department a free employment bureau. The function of this department should be so enlarged that no citizen of Ohio could ever find it possible to say that he was denied the necessaries of life because of inability to get work. Able-bodied men ever walk the streets, alleys, and highways of our country, pleading for work; yet there is no lack of useful and beautiful work that ought to be done. Inasmuch as private interest and private greed have failed to find a plan that will let all who are willing to work have the right to live, the time seems ripe for collective effort to solve the problem. Inasmuch as labor produces all wealth, let us have more wealth. Ruskin says that "the wealth of a nation may be estimated by the number of happy people employed in making useful things." Let us set the example of a State made wealthy according to this lofty conception. In short, let us apply ourselves to the task of inaugurating and perfecting a just social system, conceived and carried out upon scientific lines, and poverty, crime, vice, and human misery will be things of the past, and the prayer of our Lord will have been realized: the kingdom of heaven will be set up here, and his will done on earth as in heaven.

"The love that fed poverty, making it thrive,
Is learning a lovelier way:
We have seen that the poor
Need be with us no more,
And that sin can be driven away."

WHAT TO DO WITH THE WORKLESS MAN.

BY REV. WASHINGTON GLADDEN, COLUMBUS.

By the workless man, I mean the man who does not desire to work, who prefers to eat his bread in the sweat of some other man's brow.

The existence of this class is sometimes questioned. There are philanthropists and social reformers who maintain that the people who are out of work are willing to work, that their lack of employment is purely the fault of society, that under a proper social system this class would disappear or cause no trouble. Those who hold this view are, however, persons who have never come into any close and continuous relations with this class of the population. Any one who has been dealing for thirty or forty years with the unemployed learns some things about them that the social theorists have never found out, but which it is highly important that they should find out and make due account of before they launch their millenniums. We might, I think, assure ourselves, by a study of the social phenomena with which we are all tolerably familiar, that a good many of the people in the lowest social class would avoid work if they could. Is not,that the truth concerning a good many people in the upper social classes? Are there not a pretty large number in all circles who will get their living, if they can, without exertion, who will shirk their burdens upon other people's shoulders? Those of keen wits and large opportunities manage to do this, and get their living out of society,—sometimes to fare sumptuously every day. Those of dull wits and narrow opportunities do not succeed so well, and their last resource is the soup kitchen and the free lodging house. But it would be flying in the face of all experience to insist that all these workless people are willing to work, that they lack nothing but opportunity. If that were true of them, they would be unlike every other class of society.

I am sure that there are a great many of these poor people who would far rather work than beg or be supported by charity, just as there are a great many self-respecting people in the more fortunate classes who would rather earn their living by honest work than get it by tricky trading or sharp financiering or professional philanthropy or political piracy; but we may, at any rate, expect that the proportion of the shirkers will be as large among those at the bottom of the social scale as among those of any other class.

The tendency to one-sidedness of judgment always appears in men's talk about this matter. The strenuous socialist is bound to make out that the unemployed are all industrious people, willing to bear their full share of the burdens of society; but he is quite ready to believe that the conduct of the greedy capitalists and the soulless corporations is morally defective,— that they are trying to get their living out of their fellow-men without giving an adequate return. It might occur to him that selfishness is not confined to the upper classes, and that the disposition to get the good of life without paying for it is quite apt to manifest itself among people who have no capital, and that it is a very poor philosophy of life which ignores or belittles this stubborn fact.

What we could easily predict, from our knowledge of human nature, is abundantly verified in experience. The most careful and thorough study of the industrial condition that has ever been made is that of Mr. Charles Booth, of London. It is based on a house-to-house investigation of a large section of that city, and it gives us a complete classification of that community. Mr. Booth finds that the lowest criminal class comprises about 1¼ per cent. of the population, and the lowest class of those who are not habitual criminals, those who subsist on casual labor and charity, about 11¼ per cent. This class he thus describes:—

"From whatever section Class B is drawn, except the sections of poor women, there will be found many of them who, from shiftlessness, helplessness, idleness, or drink, are inevitably poor. The ideal of such persons is to work when they like and play when they like. These it is who are rightly called the leisure class among the poor, — leisure bounded very closely by the pressure of want, but habitual to the extent of human nature. They cannot stand the regularity and dulness of civilized existence, and find the excitement they need in the life of the streets or at home, as spectators of or participators in some highly colored domestic scene.

Such is a dispassionate estimate of a class which this high authority estimates at a little more than 11 per cent. of the population of East London. From this class the unemployed are, of course, largely recruited.

Another investigation has lately been made in England, the results of which are thus described in a recent newspaper article: —

"Confessedly, the most serious and the most difficult social problem relates to the unemployed. So overwhelming are the difficulties that some investigators despair of a solution amid existing conditions. Numerous expedients for special emergencies have been tried; but they have been temporary, and have only partially met the case. Charitable associations, labor unions, and municipalities have also grappled with the problem with discouraging lack of success."

In view of these facts the results of the late thorough and scientific investigation in England are not pleasant reading. Nearly two years ago, at the suggestion of Sir John Gorst, the Toynbee Trust took the matter up, and has made the investigation of these social failures through University Settlements. Twelve districts were selected,— Glasgow, Liverpool, Manchester, Cambridge, Oxford, Birmingham, Sunderland, Bristol, Nottingham, Bethnal Green, Whitechapel, and Shadwell. The results of the inquiry show that men are going from skilled to unskilled work, but not one man has succeeded in adapting himself to any skilled work with which he was not familiar. Half of the unemployed would refuse to go to the country if they had the chance. As to the characteristics observed, the committee say the most striking is stolidity. Instead of finding the reckless, versatile class of popular imagination, the figures reveal a stratum of dull, apathetic men, passively resisting all outside assistance. They never go in search of work. If out of work, they depend for their hand-to-mouth existence upon their wives and children, or upon charity until employment is brought to their doors. They are not unemployable; but, being at the bottom of the scale, they are naturally the first to be dismissed and the last to be taken on again. It may be said, therefore, truthfully that they neither will or can work out their own salvation. The problem remains how to get at them for their relief and true elevation.

Such are the facts with regard to England. How stands the case in the United States?

An article in the *Forum* of a year ago, by Carroll D. Wright, the head of our National Bureau of Statistics, analyzes the last census with the following result: The number of persons unemployed at their principal occupations during some portion of the census year was 3,523,730, or 15½ per cent. of all the persons ten years of age and over employed in gainful occupation in this country. Of these three and a half millions, about one-half were unemployed from one to three months, a little more than one-third from four to six months, and about one-tenth from seven to twelve months. This indicates, in Colonel Wright's opinion, that there must have been an average of 1,139,672 persons unemployed during the whole of the year ending May 31, 1890, or about one in twenty of all those engaged in gainful occupations. That was regarded, I believe, as a prosperous year. That the proportion has been much larger since that time cannot be doubted.

Let us see what this would signify for my own city of Columbus. A little more than 36 per cent. of the population of the whole country are engaged in gainful occupations. If that percentage holds good of Columbus, and if we have 120,000 people, that would give us 43,200 people so employed. Now, if 15½ per cent. of these are unemployed more or less of the time, we should have 6,696 people out of work at one time or another during the year; and, if the same conditions prevail here which the census shows in the country at large, — that is, if 5 per cent. of the workers are idle all the while in good homes,— we have an average of 2,200 people in this city who are out of work continually, even in prosperous times. Counting those dependent on them, the number thus affected is very much larger.

I am sure that the records of outdoor relief kept by the infirmary director would fully confirm this estimate. These two thousand do not, of course, all belong to the mechanical and manufacturing classes: they include clerks, book-keepers, stenographers, as well as mechanics and common laborers. And I have no doubt that the number of the unemployed in my own city is, even in fairly good times, as large as this, and in hard times is a great deal larger. The presence of so large a body of unemployed men and women in our prosperous communities constitutes a problem to which all thoughtful persons ought to give attention. It is true, of course, that a large proportion of these do not become a charge upon the community. Some of them have friends on whom they may depend for subsistence for a longer or shorter period. Some of them are able to obtain credit of their landlord, the grocer, the butcher, the coal-dealer, or the boarding-house keeper. If they do not succeed in obtaining work, these debts remain unpaid, and are charged up to profit and loss by their creditors, making it necessary for them to obtain larger rents and profits from those who can pay, and thus distributing some portion of the burden over the whole community. If they do succeed in obtaining work, these debts remain as a heavy encumbrance, and lessen their future expenditures for the comforts of life. But some good portion of the million or more who are always unemployed do thus succeed through the aid of others in living without making direct appeal to the cities or the charitable societies.

Just what percentage of the unemployed become a charge upon public or private charity nobody knows. It is sufficient to say that from decade to decade an increasing number of such persons are thus becoming more or less dependent. There is no question, I think, that during the past thirty years this number has been very rapidly increasing.

The persons thus seeking assistance from public or private charity must be divided first into two classes, those who are able-bodied and those who are not. Those who are sick or disabled or aged and infirm, and who have no relatives on whom they can depend, must be cared for, either by public or private charity. I think that such persons, when the disability is temporary, ought always to be cared for by private charity, that it is a shame to permit them to resort to the city for aid. But, if private charity fails, the State must not fail. Behind all the array of benevolent agencies the State must stand as a good providence to make sure that none of its citizens, in sickness or infirmity, is permitted to suffer for the lack of the necessaries of life.

But what shall we say of the unemployed who are able to work? These, also, must be divided into two classes,— those who are willing to work and those who are willing to live without work. And it is evident, at the outset, that, whether we are dealing with this problem by public or private agencies, the first thing to do is to get these classes separated. It is the last thing that the workless people will consent to have done. It is their interest to prevent this discrimination. They all profess to want work. They are all looking for work: that is their occupation. They get their living by looking for work — and failing to find it. If one of them should find work, his ordinary means of livelihood would fail. It is rather difficult for most of us to discriminate between the class of persons who are looking for work with the hope of finding it and those who are looking for it with the hope of not finding it. The distinction is purely psychological, and none of us is omniscient. And in such times as we have been having for the past few years the test of success could hardly be applied, for the man who really wanted it was not much more likely to get it than the man who did not want it. Nevertheless, the *crux* of the whole business is the separation of these two men. We cannot deal with either of them equitably until we know which one wants to work, and hates to be dependent, and which one hates to work, and would just as lief as not be dependent. The most careful investigation of which I have known was lately conducted by a committee in New York, of which Professor Redmond Mayo-Smith was the chairman. Out of 832 applications for charitable relief, it was found that 184 were out of work from no fault of their own, 164 were disabled by sickness or accident, 42 by physical defects or old age, 30 by the death of the wage-earner, and 24 by desertion, making 444 in all who were unquestionably deserving people. On the other side, it was found that intemperance was the cause of distress in 166 cases, and shiftlessness in 101, while there were 121 in which no need existed,— 388 in all which needed not help so much as discipline. Almost half of these applicants were thus proved to be persons to whom the free bounty of the State would have been a curse rather than a blessing. I think that this is rather under than above the true proportion of the unworthy; yet the State keeps on dealing out this curse with liberal hand to hundreds of thousands of its citizens, year after year.

How shall these classes be separated? Some kind of work-test must be devised; and it must be an adequate test, one that can be impartially and intelligently applied. If aid of any kind is to be furnished by the State or the city, the test must be applied by the public authorities. The State or the city must have some means of finding out whether or not able-bodied persons asking relief or assistance are willing to work. We often have work-tests of various sorts connected with private charities, but these are not apt to be satisfactory. Applicants for aid are not obliged to submit to them. They may turn away from them to the public authorities, and thus the court of last resort is a tribunal that really asks no questions. When this is the case, there is no check upon imposture.

If you have a private charity which requires all able-bodied applicants for aid to work for what they receive, that private charity is perfectly certain to get a bad name among the unemployed. Whether it deserves it or not, it will be distrusted and discredited among the poor. Those who do not want to work for their living will of course have no use for it; they will find all sorts of fault with it; they will tell all manner of stories about it; they will prejudice all their neighbors against it. Angels from heaven could not manage a private charity with a work-test, and not lose their reputation. From any private charity thus administered the great majority of the needy will turn away. So long as the city stands ready to give free aid with no adequate investigation, all such attempts to sift out the workless from the workers will prove abortive. The city itself must establish the work-test, and consistently enforce it. "The evidence is very strong," says Mr. John Graham Brooks, "that voluntary association alone cannot cope with the problem. The city must take part in such a way as to allow competition between it and voluntary schemes. A certain steadiness and uniformity can alone be secured by municipal control."

The work-test which the city sets up must be an adequate one. A stone pile is not sufficient. There are men who are willing to work, but who simply cannot work on a stone pile. They might sweep the streets; they might do some other useful work. But I think there should be two or three different kinds of work provided for men, and two or three for women; and the applicants should be assigned by an officer in charge to the kind of work for which he or she is best fitted.

The steady and persistent application of this test by the public authorities will gradually sift out the industrious from the idle. Those who have a constitutional aversion to industry will reveal their true characters, and for them a proper discipline must be established. Workhouses, which should be the training schools of industry, should receive people of this class. Yet these should not be regarded primarily as penal institutions, but rather as educational institutions. These people do not need to be humiliated and degraded. They need rather to be inspired and encouraged. Probably most of them deserve pity more than censure. Perhaps a few months of wholesome diet, regular habits, and intelligent direction of their thought and action, may greatly improve their physical and mental condition. I do not mean that they will submit to this régime without compulsion. It will be necessary to convince them that the discipline is not to be shirked, but the constant effort should be to arouse their self-respect and awake their hope. The steady and resolute purpose would be to make men of them. If they are thoroughly trained in some kind of industry, and encouraged to believe that they may become useful and self-supporting members of society, some of them, at least, may be rescued from pauperism. To this end the sentence should be indeterminate; and the discipline should not be relaxed until the subject gives good promise of reformation, and some one appears who will be responsible for giving him work in the outside world.

With these workhouses in the cities, farm colonies should also be co-ordinated. Many of these persons would be far better off in the country. They could be best fitted for self-support by training of that kind. Many of them came from the country, and know more about agricultural work than about any other form of industry. It would be easier for them to find their way back into self-support in that calling than in any other.

In an article by Mr. John Graham Brooks, who knows the working classes as well as any man in this country knows them, and has the deepest sympathy with them, I find these words: —

"The final question remains: What of the tramp and all his kind, whose pretence of seeking work is but a form of begging? What of those who have been offered work and have refused it? To the extent that public opinion can be slowly won to it, I see but one answer. All such must be put upon a penal farm colony or into a training school, but in either case as much under constraint as if they were in prison. There shall be, however, this difference: that they shall be given an absolutely fair opportunity to work their way out by proving two things,— first, that they can do something useful, and, second, that they will do it. If they continue to refuse both, then there is more reason why they should be kept under constraint than in the case of an insane person. Socialists affirm that society is to blame for the tramp. That is possible; but it is not a question of blame, but of social danger. We do not blame the insane, but shut them up because they are socially unsafe. I submit that the most superficial study of the tramp question and that of the chronic beggar, generally in their effects upon social life, leaves no doubt that any kind of handling of our problem, so long as they are mixed bewilderingly together with the worthy and the hopeful,— those, I mean, who have at least good will, and for whom something can be done,— so long as nine-tenths of the citizens cannot in the least distinguish between these hopeful elements on the one side and the despairing ones on the other, we are blocked from even taking the first steps toward a rational dealing with this problem of charity and the unemployed. This dead-beat crowd, by any test that we apply to it, is our greatest plague. Indirectly, its expense is incomparably greater than all the disciplinary measures I am proposing. But, when this crowd is considered in its relation to that part of the population which furnishes the constant stream of the undervitalized and unfit, we see that no real gain is possible until these sources of trouble are reached. The three great passions — the sexual, gaming, and drink — are furnished in our cities such occasion for mischief as the world has not seen. The brothel, gambling, and the saloon are organized into such formidable enticements, and on so vast and various a scale, that they work in the deadliest conceivable way upon the class which makes our difficulty. Here the stuff for charity and the unemployed is manufactured as cloth in a mill. What a comment upon our intelligence that Massachusetts should allow 8,000 feeble-minded girls to be loose in the community, breeding their kind, instead of humanely and kindly shutting them up! The tramp and the professional beggar in every form is quite as distinct a danger to society, and as fruitful of results for charity and the unemployed."

All of which is profoundly and terribly true. Only I would emphasize once more the idea that it is not merely the protection of society, but also the salvation of the men themselves, that we are to keep before our minds in this discipline. The tramp and the professional beggar is our brother: he is worth saving. Therefore, we must stop pauperizing him, and put him under influences that will tend to reclaim and restore him to manhood. It is the recognition of this high responsibility on the part of the State for which I am pleading. This is work that cannot be done by private agencies. It is work which only the State can do. And the State can never do it until it gets a new conception of its function as the representative of the divine power and the divine goodness.

The application of the work-test will reveal to us another and a different class for whom provision must also be made. It will show a good many who are willing enough to work, but who are utterly incompetent. There is no kind of useful industry by which they can earn their living. If they get employment, they do not keep it, because their work is worth so little. For these, especially for the younger ones among them, other trade schools, not penal in their administration, should be established,— schools in city and country, in which their hands and brains may be trained to do something that may be of service to the community. Mr. Brooks, who carefully watched the experiments in the winter of 1893–94, by which work was furnished by the cities to those out of employment, testifies that among the great majority of those applying for relief there is "an appalling lack of even the beginning of any kind of skill. The skilless workman in this age of highly developed industry is, especially in cities, at a terrible disadvantage. He can produce nothing for which market value exists, nothing for which there is a real want." What shall we do for this man? We must do one of two things. We must feed him as a pauper and let him live in idleness, or we must try to teach him some kind of industry by which he may earn his living. I think that it is a stupendous and costly blunder to let him become a pauper, and that the other course is the only one that is open to an intelligent and human democracy.

Of course, this is a very late and inadequate remedy. The training of these people ought to have begun earlier. Our systems of education ought to make large provision for training of this kind. There should be a better chance for our boys and girls to learn the arts of industry. This stream cannot be cleansed unless we begin at the fountain-head.

When the chronic mendicants and the incompetents have been weeded out, we shall be able to deal more intelligently with the industrious and capable among the unemployed. For the help of such, private philanthropy would much more quickly volunteer. Most people are willing to help those who will help themselves. But if the private agencies often proved inadequate, and the State were compelled to furnish temporary employment for willing workers, no loss would be suffered by the community; for the labor of such people would be worth all that it would cost, and the State or the city might utilize the services of these citizens in ways which would be productive and economical. Certainly, it must be more economical and more humane and more Christian to find work for them than to pauperize them. If private enterprise and private capital can find employment for the multitude who are standing idle in the market-place, by all means let it be done; but, if they cannot, then let the State organize for them employments by which they may eat their own bread, and know that they are giving full measure for what they get, and are not dependent on public or private charity.

The one thing that must be stopped, if we are going to save the State from ruin, is the business of breeding paupers. That is what we have been doing most diligently for a good many years. If we do not put an end to it, and that speedily, we shall soon have a problem on our hands a good deal bigger than any we have yet had to deal with.

I have said all this so many times without apparently making any impression on anybody's mind that I am sometimes tempted to shut my lips. But no man has a right to be silent on a subject like this, even though he may feel that he is making himself very disagreeable by his speaking. And no man can know what I am obliged to know about the deadly effects of the pauperizing methods which the State is constantly practising without feeling that something must be done to put an end to them. The money wasted by this bad administration is a vast sum; but that, after all, is a trifle compared with the waste of manhood and womanhood which it entails. When I see the fibre of character slowly decaying under these influences, men and women gradually losing self-respect and independence, learning to rely more and more on alms and doles, losing the habit of thrift and living literally from hand to mouth; when I see children by the thousand growing up in homes where this chronic mendicancy is the rule,— my heart cries out against the carelessness which permits such degradation. We have no right, my fellow-citizens, my fellow-Christians, to allow this moral infection to spread. If we do not know enough to stop it, we do not know enough to rule this country; and we had better import some king or Kaiser, who knows more than we do, and put the business into his hands.

The pains of hunger call forth our sympathy. We ought to shield our unfortunate neighbors from that suffering. We must make sure that no one who is willing to work shall suffer hunger; but, after all, the dry rot with which hundreds of characters are stricken through and through, as the result of our reckless and corrupting charities, is more terrible than any physical pain. Who of us would not far rather see any one dear to him die of starvation than see him sink into that abject condition when he would rather grovel as a mendicant for bread than earn it by honest work?

And you can think for yourselves — I will not try to assist your reflection — what sort of citizens these must be, what relation they are likely to sustain to bosses and boodlers, what safety there is for free government in a population containing a large "infusion" of such elements. There are a good many questions hereabouts which you may well reflect upon, and I hope that you will not stop thinking until you have made up your minds what you are going to do.

V.

Immigration and Interstate Migration.

REPORT OF COMMITTEE.

BY W. A. GATES, STATE CAPITOL, ST. PAUL, MINN.

At the last meeting of the Conference, held at New York, the following resolution was unanimously adopted: —

> *Resolved*, That a standing committee of seven be appointed by the President of this Conference, to be renewed from year to year in the judgment of succeeding Conferences, whose duty it shall be to take steps and devise means to bring about uniformity in the laws of the several States of the Union with reference to the legal settlement or residence of dependent persons, so that the responsibility for their support can be readily established.— *Proceedings of the National Conference of Charities and Correction*, p. 466.

A committee was duly appointed, of which Hon. Richard Guenther, of Wisconsin, was chairman. Mr. Guenther was afterward made United States consul-general at Frankfort-on-the-Main, and the present chairman was appointed about January 1. Under the circumstances the committee has not been able to do more than formulate plans. The work of putting their conclusions into law remains yet to be done.

A national legal settlement law would be, in the opinion of the committee, unconstitutional. It is undoubtedly within the powers reserved to the States to determine when a person shall be deemed to have gained a legal settlement, so as to compel that State to furnish relief in case of want. It cannot be said to be granted to Congress in that clause which provides that Congress may regulate commerce among the several States, as some have maintained; nor is there any other clause in the Constitution which, in our opinion, would cover the same.

The laws of the various States should be as nearly uniform as possible upon the following essential features: —

First, the length of time and other conditions essential to the establishment of a legal residence or settlement.

Second, the return of non-residents to their place of legal settlement.

Third, authority should be conferred upon some State officer or body to enter into agreement to determine disputed cases by some method of arbitration. This power should also extend to, and include the power to enforce the decision upon, the various towns, cities, and counties in the State.

The committee will therefore recommend the following proposed law: —

A BILL

FOR AN ACT TO ESTABLISH THE LEGAL RESIDENCE OF INSANE PERSONS, PAUPERS, AND OTHER DEPENDANTS, AND TO PROVIDE FOR THE DEPORTATION OF SUCH AS HAVE NO LEGAL RESIDENCE WITHIN THE STATE.

Be it enacted by the legislature of the State of —— : —

SECTION 1.— *Legal Residence.* Every person who shall have resided at any place within the boundaries of the State of —— for one (1) year continuously shall be deemed to have gained a legal residence and settlement in the State of —— for the purpose of this act. But no person who shall have been absent from the State of —— for more than one (1) year continuously shall be deemed to have a residence in this State for the purposes of this act, unless it shall be shown that he has not in the mean time gained a residence in any other State or country. And no alien can gain a legal residence in this State until after he has declared his intention to become a citizen of the United States, in conformity to the naturalization laws.

Provided that, if any person shall have been an inmate of any public or private hospital or charitable institution, or of any almshouse, jail, prison, or other public institution maintained from the public treasury, during any part of said year, the time spent in such institution shall not be reckoned in determining the question of legal residence; and, provided further, that, if such person shall have received poor-relief from the public treasury of any county or municipality of this State, or support wholly or in part by charity, no month during which the said person has received such relief or support shall be reckoned in determining the question of legal residence; and, provided further, that the fact of having been maintained in any public institution, or having received relief from the public treasury, shall not of itself create a presumption for the continuance of such public relief to any person who shall not have gained a legal residence within the State.

SECT. 2.— *Residence in Counties, Cities, Villages, and Towns.* Every person who shall have resided within the boundaries of the State of —— for more than one (1) year continuously, but shall not have resided within the boundaries of any county for one (1) year continuously, shall have a legal residence, for the purposes of this act, in that county wherein he has resided for the longest period of time within the preceding year; and every person who shall have a legal residence in any county in the State of ——, but who shall not have resided within the boundaries of any town, city, or village therein, for one year continuously, shall have a legal residence for the purposes of this act in that town, city, or village wherein he shall have resided for the longest period of time within the year preceding.

Provided that, if any such person shall have been an inmate of any public or private hospital, or charitable institution, or of any almhouse, jail, prison, or other public institution maintained from the public treasury, during part of said year, the time spent in such public institution shall not be reckoned in determining the question of legal residence; and provided further that, if such person shall have received relief from the public treasury of any county or municipality in this State, or support wholly or in part by charity, no month during which the said person shall have received such relief or support shall be reckoned in determining the question of legal residence; and provided further that the fact of having been maintained in any public institution, or having received relief from the public treasury, shall not of itself create a presumption for the continuance of such public relief to any person who shall not have gained a legal residence.

SECT. 3.—*Admission to State Institutions.* No person who has not gained a legal residence in the State of —— shall be admitted to either of the hospitals for insane, the school for the deaf, the school for the blind, the school for the feeble-minded, the State public school, or the soldiers' home.

Provided that the State Board of Corrections and Charities may authorize the reception of such non-resident person into such institutions in cases where the legal residence cannot be ascertained, or where the peculiar circumstances of the case constitute, in their judgment, a sufficient reason for the suspension of this rule.

SECT. 4.—*Non-resident Persons applying for Admission to State Institutions.* Whenever application shall be made to any probate judge for the admission of any person to either of the State hospitals or to the State public school, or whenever application shall be made to the secretary of the State soldiers' home, or to the superintendent of the school for the deaf, the school for the blind, or the school for the feeble-minded, for the admission of any person to either of said institutions, it shall be the duty of said judge of probate, secretary, or said superintendent, to require answers to be made and duly verified to the following questions:—

1. Where was the person born?
2. When did he become a resident of the State of ——?
3. When did he become a resident of the county?
4. If not a legal resident, on what ground is the application based?

SECT. 5.—*Notification to the State Board of Corrections and Charities.* If the said judge of probate, secretary, or superintendent shall find that the said person, whose commitment to the said institution is requested, has not a legal residence within the State of ——, or if the question of his legal residence is in doubt, it shall be his duty, without delay, to notify the State Board of Corrections and Charities, by mail or telegraph; and if he recommends that such person shall be received into said institution, notwithstanding that he has not gained a legal residence, it shall be his duty to give the reasons for such recommendation.

SECT. 6.—*Investigation by the State Board of Corrections and Charities.* It shall be the duty of the State Board of Corrections and Charities, either by a committee or by its members, or by its secretary, or by such agent as it may designate, to investigate the question of the legal residence of such person as shall be reported to the said State Board of Corrections and Charities as aforesaid; and such committee, secretary, or agent, shall have authority to send for persons and papers and to administer oaths or affirmations in conducting such investigation.

SECT. 7.—*Non-resident Persons to be returned to their Homes.* If, upon investigation, the said board, or their agent, shall find that the said person is not a legal resident of the State of ——, but has a legal residence in some other State or country, they may return said person, or cause him to be returned, to that State or country where he has a legal residence, or to that State or country from where he came to the State of ——; and the actual necessary expense of returning such person shall be paid from the State treasury.

SECT. 8.—*Non-resident Paupers in County Poorhouses.* Whenever any overseer of any county poorhouse or any county commissioner shall find in any poorhouse, hospital, or other public charitable institution, any pauper who is believed to have no legal residence in the State of —— or to have a legal residence in some other State or county, it shall be the duty of the said officer to notify the State Board of Corrections and Charities, and it shall be the duty of the said State Board of Corrections and Charities by its committee, secretary, or agent, as provided in section six (6), to investigate the question of legal residence of such person; and if they shall find that the said person is not a legal resident of the State of ——, but has a legal residence in some other State or country, they may return, or cause the return of, said pauper to that State or country where he has a legal residence, and the actual necessary expense of returning such pauper shall be paid from the State treasury. But, if for any reason the said State Board of Corrections and Charities shall deem it impracticable to return such pauper to his legal residence outside the State of ——, they shall certify that fact in writing; and the said pauper shall thereafter be a charge upon that county or that town, city, or village in the State of —— in which he has resided longest during the year next preceding.

SECT. 9.—*Agreement with Other States.* The State Board of Corrections and Charities is hereby authorized and empowered to enter into agreement with the authorities of other States which shall adopt legislation consistent with this act for the arbitration of disputed questions between such States and the State of —— respecting the residence of insane persons, paupers, and other dependants, and for the return of such persons to their proper residence.

SECT. 10.—This act shall take effect and be in force from and after its passage.

A very important question is that of determining legal settlement disputes between States. If every State had a State Board of Corrections and Charities, with power to enter into agreements to arbitrate, such questions might be speedily and satisfactorily settled without recourse to national law. But many of the States have not such boards, nor any other officer who can enter into such agreements or enforce a decision, when rendered. These States are also the ones most frequently guilty of sending their dependants to other States, and the most difficult to deal with in disputed cases. Their maxim is, "Send away all you can, take none back." To reach such cases, resort must be had to national law. The United States courts are open to hear these cases. There are, however, two difficulties in the way of bringing such cases in the United States courts as at present constituted.

First, they are too slow. A person in want would probably die before a decision would be rendered.

Second, it is impossible for a county or city of one State to bring suit against another State in a United States court. This is clearly covered by the prohibition contained in Article 11 of Amendments, which reads: —

> The judicial power of the United States shall not be construed to extend to any suit in law or equity commenced or prosecuted against one of the United States by citizens of another State.

A county or a city is a citizen within the meaning of this section.

To avoid this constitutional prohibition, it will be necessary to make all non-resident cases State charges. The city and county are therefore removed; and the State becomes the party in interest, and can bring suit in the name of the State. But, so long as such non-resident cases are charges on the town, city, or county in which they are found, such town, city, or county alone can bring an action. But the instances where a town, city, or county would have a claim against another State are rare, as most dependants would be chargeable to some particular town, city, or county in such other State.

An interstate migration board created by national law could be of great value in determining legal settlement cases between different States. Such a board has been suggested by Mr. Frank B. Sanborn; and, whether or not such board have judicial powers, it could materially aid in determining the legal settlement of dependent persons.

But it does not seem that such a board could take the place of a court and decide disputed cases. It would in most instances be too far from the person whose legal settlement is to be determined. Your committee has, however, nothing else to suggest in the way of national legislation. We believe the plan of arbitration suggested in the proposed State law will be the most satisfactory. Under this plan, when a non-resident dependant is found in one State, the State Board would at once notify the State Board of the State where his legal settlement was claimed to be. The board of the latter State would investigate the claim made, and then either admit or deny it. If the claim was denied, then the boards would agree upon one or three arbitrators to take the evidence and render a decision, which is to be accepted and acted upon as final by both parties. It is not necessary that this board should be a Board of Corrections and Charities. The power might be lodged with a board of control or board of lunacy or a superintendent of State and alien poor. The law proposed provides for a State agent, who would act for the board within the scope of his authority. It is not practicable to call a State Board together whenever a non-resident case arises, and there should be some executive officer with power to act for the board.

This proposed law could be modified to harmonize with the systems of the different States, preserving the essential points.

We therefore recommend that this proposed act, in its essential features, be recommended to the several States for due enactment into law.

IMMIGRATION: ITS OBJECTS AND OBJECTIONS.

BY PHILIP C. GARRETT, PHILADELPHIA.

The fathers of this country very wisely offered large facilities to persons emigrating from the civilized nations of the Old World. It was at that time the sole resource for population, the continent being peopled by nomads and untutored savages, who knew little of agriculture and practically nothing of mining, manufacturing, or commerce. The inducements were such that millions flowed from European countries to these shores, and formed the basis of a hardy and enterprising new people, who, by the continued accretions and the natural increase by birth have become a nation of seventy million souls among the wealthiest and most powerful on the face of the globe.

The necessity is thus passed for any especial effort to induce immigration, in order to people the wilds of America and found great centres of population. These results are coming perhaps rapidly enough; and, inasmuch as the safety of the country depends upon the intelligence of its voting population, and as our laws permit the early naturalization of foreigners, and their participation in the government of the country, it is natural that a jealousy should have arisen lest too large a class should flock hither, who, either through ignorance, poverty, mental deficiency, evil opinions, or other causes, are a burden rather than an aid to the prosperity of the country. Moreover, the old settlers who have been here for a century or two, and have become fused into a more or less homogeneous population, now regarding themselves as Americans, and forgetting that they themselves or their forefathers were originally also immigrants, have acquired a sort of race feeling, and in many cases an antipathy to the less desirable portion of the crowd that continuously throng to America. Many of these latter are doubtless objectionable in their influence on their first arrival, and there is a great choice between the different sources of the inflow. The Scandinavians, Germans, Irish, Scotch, and English,— in fact, the hardier elements, from the more northern countries,— form an exceedingly valuable addition to the American blood. They are, as a rule, industrious and intelligent, and have more self-control than the inhabitants of the Romance countries. The latter are usually less educated and more fiery, and prove an unstable element, not so often adopting this continent as their permanent home, but returning, like the Chinese, to their birthplaces in the Old World after a comparatively short residence here. Legislation, however, rarely distinguishes between the good countries and the bad; and, if we admit immigration at all, we must take the bad with the good. Our impression is that there is scarcely an element of the very miscellaneous horde that goes to make up the composition of the American people, even the Italians and Huns, but that, if settled here permanently and thoroughly educated in our public schools, will become valuable factors in the make-up of the country. The laws at present on the statute books for the regulation of immigration perhaps provide already adequate checks upon the admission of the enfeebling and dangerous classes, if they are properly enforced; and Congress has been from time to time, by amendments to the statutes, improving the methods of enforcement. Excluding habitual paupers, imbeciles, the insane, criminals, and men of violent or dangerous opinions about government, the children of the remainder, educated in the common schools, stand a fair chance, in the competition with the rest of our people, even those whose ancestors have been here for two hundred years, of useful citizenship. The difficulty is not, therefore, that the races of the Old World, of Europe at least, are not of a quality to make valuable factors in the sum of American citizenship, if only they are allowed time before entering upon its full duties to assimilate themselves by education and acquaintance with republican ideas, and to receive the stimulus to enterprise and energy which freedom gives. The real danger to our institutions seems to me to be too easy naturalization.

There might, indeed, be no loss from a total suspension of immigration for a period of five or ten years; but a man who would be a very good workman or merchant or banker might be a very bad American citizen. The *native*-born American does not become sufficiently naturalized to acquire a vote for twenty-one years after he arrives in the country; but he is often better qualified at fifteen by education, familiarity with our institutions, and common intelligence, to exercise the right of suffrage than a European of full age. Yet the latter acquires the same privileges in five years. If, therefore, we continue to accord to Europeans after five years' residence the right to vote, it would seem to be reasonable to reduce the voting age of American youth to fifteen years, trained, as they may be, in the common schools of their country in civic studies which qualify them much better than the average European to exercise this important function of citizenship. The case with Asiatics is somewhat different. And yet it seems to us that the Japanese at least might fairly be allowed to enter into the competition with Europeans for the privileges of naturalization and suffrage. The Chinese are not so fully prepared, although in some respects they are shining examples to certain of the European immigrants, as, for instance, in industry, thrift, and steadiness.

Now the object of our system of immigration was, and still is, to fill up the vacant spaces of land in this great continent with a teeming and thriving population, who would contribute, by their industry and by the demand their prosperity would create for the products of industry, to the general wealth. It is a part of the American system, all the parts of which, taken together, have combined to produce such an amazing growth as the world has not elsewhere seen. The writer believes that this inflow of peoples is not yet without its utility. It was an experiment not free from hazard, that of combining and melting together the heterogeneous contributions from Europe, Asia, and Africa. But it is successful; and it is well not only to praise the bridge that carries you over safely, but to continue its use and keep it in good repair. We feel doubtful, therefore, of the wisdom of too sharp a curtailment of what has certainly proven a valuable contribution to this great prosperity.

With proper restrictions, such as have been referred to, all the new arrivals, whether from the Occident or from the Orient, may prove enriching additions to the American blood; but the question of naturalization is quite another thing. It is extremely questionable, not only as to the people of China and Japan, but also as to those who have been citizens of the despotic countries of Europe, whether within any short period after landing on our shores, even supposing them to have full purpose of becoming naturalized citizens of this country, they could adapt themselves perfectly to the genius of our institutions. It would only be placing them on a par with others born on the soil, if the privilege of exercising the suffrage, and that of holding office, were excluded from foreign-born people, and limited to their children born and bred in this country. This provision of the statutes, if adopted, would work no hardship to the immigrant, while it would confer upon those members of his family born after his arrival in this country all the privileges and immunities of the most favored. These children, whose whole education would be colored by the atmosphere of freedom which they breathed, would have had the opportunity, before arriving at manhood, of becoming fully qualified for exercising all the rights of citizenship, in sympathy with the form of government under which they live, and of which indeed they become a part.

If these views of the situation are correct, it is perhaps time for Congress to consider the expediency of so modifying the naturalization laws that no foreign-born resident, unless of American parentage, should be entitled to naturalization, or that he should at least be required to undergo a residence of twenty-one years, and to familiarize himself with questions of civil government in a land of free and democratic institutions.

This being done, we may rest satisfied that the influx of population from the countries of the Old World is in the nature of a blessing. The dangers of immigration, in fact, are not so much the burdens of taxation arising from importations of poverty, indolence, and disease as those deeper and more fundamental dangers, which grow out of the participation in the government of persons unqualified to exercise that important privilege.

NECESSITY OF UNIFORM SETTLEMENT LAWS.

BY CHARLES LAWRENCE, PHILADELPHIA, PA.

As it is a recognized fact that the poor are always with us and as it is considered to be our duty to provide the necessaries of life for them, the question of how that can best be done is one that has occupied the minds of thoughtful persons for a number of years. There are so many things connected with the administering of charity that it became necessary to enact laws to govern and regulate it, to protect the public from impostors and frauds. One of the most necessary features to consider was what should constitute the right of a person to obtain relief, and who should furnish it. To assist in solving this problem, the settlement laws were adopted.

Why should there be any difference in the several States? What should make a legal settlement in one should do so in all, yet there are hardly two working on the same terms. The most of these settlement laws are of long standing, and were framed at a time when conditions were entirely different from what they are now.

I have read of a speech made by a prominent charity worker in Boston. The speaker said that he doubted if a half-dozen men in that large audience could prove that they had a legal settlement in Massachusetts. It seems that but few understand the settlement laws of their own State; and, as there are such diversities in the others, but comparatively little is known of the subject, even among those engaged in charity work. The law recognizes that every person has the right to exist; and, if he is not able to procure what is required to maintain life, then the people with whom he lives must see to it that he is cared for. The matter would seem easy of solution if the afflicted person had lived with them for years, and were known to be a worthy person. It would not require a law to govern cases of that nature. Moral law and the spirit of brotherly love would direct the means and measures to be taken. But, if that same person had removed his residence from place to place, and was a stranger to his neighbors, the case assumes an entirely different aspect. Different people have different ways of treating cases of that nature. Some want to be rid of the care and expense of treating and maintaining any one, unless the law compels them to do so. I have been told of counties where they have neither hospital nor almshouse; and, if relief is required, every effort is made to get the afflicted person over the line into some other county or township. If that cannot be done, and the authorities are compelled to care for the case, bids are received; and the person offering to furnish maintenance for the lowest price is given the contract, and is entitled to such labor as the pauper may be able to perform, in addition to the money to be paid. One could hardly imagine the kind of treatment the pauper would receive under such circumstances.

In Pennsylvania a legal settlement is obtained by the person having supported himself one year in one place. In some other States it requires a much longer period. In Pennsylvania the several counties have laws unto themselves. A man may have worked eleven months in one county, then moved into another, and supported himself there for the same length of time, and so continue *ad libitum*, without gaining a settlement anywhere. If he requires relief at last, a question arises as to who should furnish it. In some States such persons are considered "the State poor," and cared for by the State Board. What is considered good law in one State should be satisfactory in all, if it is good; and, if it is not, it should be repealed. Pennsylvania has no law governing such cases, but it should have. Each community should care for its own. The large cities are much imposed upon by some of the outlying districts. I could cite numerous instances to prove this assertion, but probably a few will answer. If the persons sent had a legal settlement in any of the counties of the State, collection of the cost of maintenance could be made; but, when they are dumped from other States, there appears to be no redress.

A man was picked up by the police on the streets of Philadelphia and sent to Philadelphia Hospital. When questioned, he said that he belonged in one of the counties in the southern part of the State of New Jersey. He had worked on farms in the suburbs of the city of Bridgeton fourteen or fifteen years, until he was afflicted with rheumatism, which prevented him from working. He went to the mayor of the city to procure admission to the county almshouse, but was told that he had better go to Philadelphia, where he could be cured. The man was taken to the railroad station, a ticket procured for him, and he was sent to Philadelphia. The ticket cost less than maintenance.

A few years ago a man was found lying across the railroad tracks on Long Island, N.Y. The poor fellow had lost both of his arms; and, when questioned as to why he was lying there, he said that, as he had no arms, he thought, if he had his legs cut off, he could get hired in a museum. The man was insane, and it was suggested that he probably belonged in Philadelphia. A ticket was procured for him, a tag tied to his button-hole told that he belonged in Philadelphia, where he arrived, was picked up by the police and sent to Philadelphia Hospital, where he remained more than five weeks before his relatives found where he was and took him home. That poor man had never lived a day in Philadelphia until sent as related.

A man, who had lived in Boston for a period of two years, became insane, was sent as far as New York with an attendant, put on the cars there, and sent to Philadelphia on his way to Baltimore where he lived some years ago. This man was also taken to Philadelphia Hospital, where he remained for nearly a year, until he had so far recovered as to make it safe for him to be discharged.

There are numbers of cases in that institution that should not be there; but, when the officials have written to the authorities of the places where they belonged, no attention was paid to it,—in fact, they did not even acknowledge the receipt of the communications.

There should be uniform laws in every State, so that every person engaged in the work could understand them. It should be made a misdemeanor for any person to send a man, woman, or child from one place to another without notifying the proper authorities to investigate and receive them. It should be made a misdemeanor for any authorities to refuse to receive persons having a legal settlement after they have been notified and had the opportunity to investigate.

There are too many lines drawn. It should be understood that, if a person is a citizen of the United States, he is entitled to be so considered in every State, county, city, or town in the country. If he has performed his duty *anywhere*, he should be recognized *everywhere*. If he has been supporting himself in any State, but not long enough in any county to establish a settlement, he should be cared for by the State. If he has been a self-supporting citizen in the country, not a sufficient time in one State, then the general government should provide for him. If a man is liable to be called upon to go to war for the country, he is entitled to some consideration by that same government. I am not considering tramps nor impostors. I simply refer to the worthy but unfortunate class who must be cared for. Let us advocate the passage of such laws as will do justice to all; and, in my opinion, a uniformity will tend to bring a harmony of action that will lighten what some consider a burden, and prove a blessing to the deserving poor, so that, instead of being knocked about from post to pillar, they will be cared for in the proper spirit.

VI.

Neglected and Dependent Children.

THE CARE OF DESTITUTE AND NEGLECTED CHILDREN.

REPORT OF THE COMMITTEE BY HON. J. M. MULRY, NEW YORK CITY.

As the prosperity of any country must depend on the quality of its citizenship, it is not necessary to dwell on the need of developing the child into the useful, respectable citizen of the future; and, as the dependent children form a considerable part of the population, it will be perceived at once that no efforts should be spared, no means neglected, to produce the very best results in their treatment.

When we look over this field of philanthropic work and back to the days when no attempt was made to segregate the children, when the innocent victim of circumstances and the debauched pauper were housed and huddled together under the same system, when the almshouse was the only refuge for all, there is every reason for encouragement.

Probably no agency has done more to bring about the reforms that have been accomplished than the Conferences of this body. In the beginning, people were somewhat suspicious. They did not know what it was all about; but, as the work broadened and gathered into the ranks so many charity workers, the doubters became believers and strong advocates of the co-operative system — for such it has really grown to be — of national charities.

State Boards of Charities in the past were looked upon as intermeddling bodies, instituted to make trouble, and of no earthly use. Institutions of all kinds regarded them as a common enemy, to be thwarted and opposed at every point. To-day, thanks to the frequent interchange of ideas at Conferences like this, the sentiment has changed completely; and all well-regulated and properly managed institutions welcome the visits of the State Board, listen carefully to suggestions offered, and comply cheerfully with its rules and regulations.

The last Conference of Charities and Correction held in New York City was probably the most representative, as it certainly was the most fruitful, in results upon the subject of child-saving. While those taking part in the discussions held positive views, there was a spirit of toleration; and the interchange of ideas and the moderate expressions of views proved that the differences of opinion were not so great as had been at first imagined. The preponderance of opinion seemed to be in favor of placing the children in good homes, where such could be found and the circumstances warranted such action being taken.

The good work accomplished by the institutions in the past was fully recognized, as well as the fact that the institution has an important place to fill in the future on the disciplinary and educational lines and the care of those children who are prevented by circumstances from being placed in homes. It was said that many children are kept longer than necessary in the institution, because, having no relatives, there were no persons to claim them; and such children, it was thought, might well be placed in good homes, provided the families were of the same religious faith as the child. The earlier they are placed in such families, the better it is for the child, as the motive which induces one to take a child of tender years is apt to be more disinterested than when they are old enough to be utilized as help.

The improvement in the industrial training of the children during the past few years has been of great benefit to the inmates of institutions, and has resulted in sending large numbers of them out into the world well equipped for the battles of life.

FINDING HOMES FOR CHILDREN.

The finding of family homes for children has been taken up enthusiastically and with excellent success in many localities. In New York State the Catholic Home Bureau has been recently organized and incorporated. Its object is to place dependent Catholic children in homes. On its board of management are gentlemen connected actively with the different Catholic charitable societies and institutions. The various institutions have shown their interest in the new organization by placing in its possession the names and conditions of the children who are fit subjects for placing in family homes. The cordial support received from them and from the public generally proves the opportuneness of this movement and the material help it will be in solving the problem of how best to care for dependent children.

This assistance and encouragement is by no means confined to Catholics. On the contrary, the help extended and suggestions given by the various societies associated in the same kind of work have been most valuable in advancing the new bureau.

One drawback to the placing-out system in the past was the disregard, in frequent cases, of the religious belief of those placed, which resulted in children being sent to homes of a different religion from that in which they were baptized.

This naturally prevented the unanimous support so essential to the permanent success of every movement, but the difficulty has been overcome in most instances by providing that children be placed in homes of their own religious faith.

The placing-out system needs the most careful supervision; and those interested in the work realize how prone to selfishness people are, and that many wish the children only for the work they can obtain for them. There is generally a demand for boys and girls from twelve to fourteen years of age. The main difficulty is to find homes for children from seven to eleven years of age, and in large communities it will be found difficult to secure desirable homes for all dependent children. This does not, however, mean that any effort should be spared to place as many children as possible in good homes; and this committee is strongly in favor of renewed activity in this direction. It is the opinion of some interested in the work that the payment of board in families would facilitate securing good homes for all children to be placed out.

All workers agree that the home is the natural place to properly develop the child. None doubt that there is a growing tendency on the part of many of the poor to shirk the responsibility of the parents, and to transfer to others the duty which is strictly their own, to hand their children to the public care.

Possibly, this tendency is but a reflex of the spirit of the times, of the example given by those whose position in society make them the leaders of thought or fashion, and who so frequently show by example the small value they place on the preservation of the family ties. Whatever the cause, the fact stares us in the face that the list of dependants is increasing.

Preservation of the Home.

Your committee is emphatically of the opinion that the "ounce of prevention is better than the pound of cure," and it strongly urges upon all charitable people the absolute necessity of preserving the home wherever possible.

Do not be in a hurry to send the children to an institution until you are convinced of the hopelessness of preserving the home. Remember that, when the home is broken up, even temporarily, it is no easy task to bring it together again, and that a few dollars of private charity, a friendly visit, a kind word, and a helping hand will lift up the courage of the deserving poor; and this is half the battle, because discouragement begets carelessness.

Our work should not be done fitfully, but should be continuous, and not cease until all danger of falling back into original conditions is effectually removed.

It is often through mistaken kindness that homes are broken up and children scattered. It is as bad for the parent as for the child. There is something ennobling and soul-inspiring in the spectacle of a good woman working and slaving, if you will, to keep her little family together; and if, instead of turning over such families to relief societies or to the public charge, as is frequently the case, the charitable men and women of this land would take a personal interest in such cases, and each would take under his or her care such a family, help them materially, give them also the "alms of good advice," and kindly listen to the story of bitter struggles which will always be found ready for a sympathetic listener, giving them assistance in a way which will not degrade the beneficiary, much will have been done to advance this great question of the care of dependent children.

There are homes in abundance throughout our cities, our towns, our farming sections, for every orphan child, if the people will but open their hearts and brighten their homes by studying in what way they may best show their love for their less fortunate fellow-beings.

DAY-NURSERIES.

One of the best helps in the experience of the committee in keeping the home intact is the wisely conducted day-nursery. By providing a place for the children while the mother is at work, this institution has become a potent factor in the preservation of the home, and has been productive of incalculable good. They not only shelter the children through the day, but they are also sort of employment agencies in finding work for the mother. The establishment of one in a neighborhood means the saving of much money to the public in the number of children kept from being made public charges; but, far above and beyond all this, it means the development of the child in the natural atmosphere in which God created it, the home life.

Therefore, this committee would urge upon all, and especially upon the ladies, a nursery in addition to their relief societies, where such does not exist in the various centres of poverty and distress. The day-nursery would be the most effective in conjunction with the charitable work of the various churches, and, under the refining influence of religion, would do much to develop the material from which God-fearing, sober, valuable citizens would be recruited.

It is hoped that the result of this Conference will be to bring us all closer together, for "in unity there is strength"; and, the more firmly and closely we are united, the more certain we shall be of victory.

In this great field of charity, in which the watchword is love of our fellow-man, no preconceived prejudices, no blind adhesion to a pet hobby, no dislike of men or principles, should prevent us from working together for the common good of humanity, when such mutual labor means no sacrifice of principle to us, but, on the contrary, means much to the future welfare and success of this great subject which has attracted such large numbers to this Conference of Charities.

PLACING OUT CHILDREN: DANGERS OF CARELESS METHODS.

BY ROBERT W. HEBBERD,

SECRETARY OF THE STATE BOARD OF CHARITIES OF NEW YORK.

Those who take a genuine philanthropic interest in the care of dependent children, and believe that intelligent and systematic efforts are necessary to improve the condition of such children, have before them a wide field of usefulness in connection with the movement to place dependent children in family homes, a form of charitable activity which has deservedly gained a decided impetus within the past few years.

Too much of this work, however, as it has been my experience to find, has been carried on in so indifferent and careless a manner as to be to a considerable extent a source of reproach to many who have been engaged in it; and it accordingly seems to me that those who really desire the children's good should constantly be upon the alert to secure correction of the evils and abuses too frequently incident to this form of work, in order that they who believe in the principle may also repose confidence in the practice.

While it is not my purpose to injure or obstruct any work based upon good intentions and honestly conducted, nor to offend the sensibilities of any who have erred, perhaps solely through lack of experience, I desire to point out and emphasize the urgent need of a change of methods.

In this work of placing out children, as it has come under my official observation, there are several important factors meriting attention, some of them springing from worthy and others from unworthy impulses.

On the one hand there are a number of private corporations of high standing, and not a few public officials also, who from the best and most disinterested motives seek to carry on this work in that intelligent manner which is productive of beneficent results. At the same time much of it is susceptible of improvement, and doubtless will be improved.

On the other hand there are indifferent public officials, serving in some instances, perhaps, a too niggardly constituency, who have, apparently, been interested solely to save money for their localities or to rid themselves of embarrassing charges. These have in some cases joined hands with more or less irresponsible persons, pretending to be charitably disposed, who carry on for their own emolument a work closely akin to that form of industry known as "baby farming." To this latter class can be traced most of the evils and the abuses of which complaint is made.

Not long since the New York State Board of Charities enlisted the valued assistance of one of the charity organization societies to make inquiry into the form of work as carried on by public officials in one of the leading counties of the State. At the conclusion of this investigation the agent who principally conducted it reported, with a multitude of supporting details, the accuracy of which I have never heard questioned, the following conclusion: "I have found children dead who were reported living; false addresses; children placed in immoral homes and in immoral localities; and children placed with so slight an investigation of the homes, and receiving so little supervision in these homes, that a state of affairs exists which calls for a radical change."

In commenting upon this report, the Hon. William P. Letchworth, formerly president and for many years a commissioner of the State Board of Charities, has written as follows, and I cannot do better than to quote his words: "In the placing out of children, two objects are to be considered. One is to save the county the expense of maintaining them, and the other is to save the children and make society better. The last consideration is by far the most important. If abandoned infants and street waifs, through the medium of good homes, can be converted into good citizens, the whole framework of society will be strengthened. If, on the other hand, dependent children are allowed to mature in an immoral atmosphere, pauperism and crime are increased. It is therefore of the utmost importance that the work of the county agents should not be perfunctorily or hurriedly performed, because of the large amount of it there is to do, or to save the county expense. It should be performed in the most painstaking and conscientious manner. For any child placed in an immoral home the public may later on be burdened with a multitudinous pauper and criminal progeny springing from that source."

"There is," says Mr. Letchworth, in concluding this statement, "no work done by the county more important than this, and none which should be more carefully performed and closely scrutinized after it is done."

Although the result of this report, and of the official action subsequently taken with relation to it, has been materially to improve the local conditions, it is not long since a reliable report reached me, to the effect that some of the dependent children of this county had been placed out in the families of destitute Indians at a near by reservation.

A more recent examination of the work of placing out children as carried on by public authorities in another part of the State has brought to light the following facts, as reported by one of the inspectors of the board: "A great injustice is done the children in the manner and method of placing out. As at present administered, any one may take a child upon the written order of the superintendent of the poor (something which is very readily obtained by any one), without the giving of any guarantee of good character or any statement as to what relation the child will bear to the foster parent, whether that of a mere domestic or to be taken into the family as a member thereof. It is plainly to be seen that this class of people take these children only for the work they can get out of them." "I also ascertained," the inspector reports, "that no visitation is made at any time to the homes receiving the children, and that no inquiry is made as to their welfare."

It is needless to say that the attention of the authorities responsible for this condition of affairs has been called to the necessity for a radical change in their manner of work.

To cite a further case recently under my observation. There is now a young girl dying of consumption in the hospital department of one of the State almshouses of New York, a victim of careless placing-out methods in a neighboring State. She had been an inmate of an orphan asylum there, and at quite an early age had been placed in a family home, evidently to become a household drudge, where she was exposed to such unfeeling treatment as seriously to undermine her health. The case was of so flagrant a nature that the local humane society to which complaint was made secured from the foster parents by way of settlement what, doubtless, was regarded by them as a considerable sum.

It has, however, been found entirely insufficient in amount to restore the victim to health and strength or to prevent a neighbor State from being under the necessity of spending its means in rendering more comfortable her last days.

Turning to another adjacent State, we are told by reliable authority, speaking of the management of the almshouse: "A number of children have been placed out by indenture from time to time, but there is no system about it. A constituent of a freeholder will perhaps ask for a handy boy or girl, and is sent to the almshouse to make his selection. Many poor women take likely young girls away to 'mind the baby,' while the mother goes out to work. The warden apparently has no power to make an investigation of the family beforehand, though he now sends his deputy to visit the family at regular intervals afterward to see that the child is properly cared for. This, however, is a recent innovation. A number of boys were indentured to men on the New Jersey race tracks several years ago; and since the closing of these tracks they have been removed to other States, and the freeholders have lost all knowledge of them."

These various cases will doubtless serve to indicate in a general way and to some extent the prevalence of wrong methods of work in some of the Eastern States. It has been my impression, and I hope it is a correct one, that better methods prevail in many of the Western States, possibly because the problems involved have been attacked when simpler in form and in the light of the experience of the older communities.

But these unfortunate methods of dealing with dependent children is no new story, and seems not to have been uncommon to the English race on either side of the Atlantic. Sir George Nicholls, in his "History of the English Poor-law," speaks of "An Act to regulate the binding of Parish Apprentices," which was passed in the time of King George III.: "Its preamble recites 'that many grievances have arisen from the binding of poor children as apprentices by parish officers to improper persons, and to persons residing at a distance from the parishes to which such poor children belong, whereby the said parish officers and the parents of such children are deprived of the opportunity of knowing the manner in which such children are treated, and the parents and children have in many instances become estranged from each other.'" "This superseding of the law of nature by the law of apprenticeship," says the historian, "was doubtless an evil of serious magnitude; but it was aggravated by the permission given to apprentices by the persons to whom they had been bound to serve others without formal assignment, whereby the discretion to be exercised by magistrates in placing out apprentices to suitable persons is frequently rendered of no avail."

This is such a true description of the evils now existing as to remind us forcibly of the words of the preacher in Ecclesiastes: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said: See, this is new? It hath been already of old time which was before us."

Now, if there is any one thing in charitable work which more than another has surprised me, it is the apparent unwillingness, as a general rule, of its devotees to gather wisdom from the experience of others; and this is, undoubtedly, one of the reasons why progress is so slow. And yet, if we will look back far enough, and compare the then existing conditions with those of the present day, we shall see that important progress has been made in almost every form of charitable work. Quoting again from the "History of the English Poor-law," consider in this connection a statute enacted in 1547, in the time of Edward V., "'for the punishment of vagabonds, and for the relief of the poor and impotent persons,' which provided that a young beggar, or the child of a beggar, whether it be male or female, between the ages of 5 and 14, 'idly wandering about as a vagabond,' may be taken by any manner of person from any such beggar, 'being the mother, nurser, or keeper thereof, whether they be willing or not, and, upon the persons promising before the justice of the peace to bring the child up in some honest labor or occupation, the justice may adjudge the said child to be a servant or apprentice to the person so promising, until it reach the age of 20, if a woman child, and until 24, if a man child; and, if any child so adjudged shall run away from such master or mistress, the child may be taken again, and punished in chains or otherwise, and to be used in all points as a slave for the time above specified'; and the master or mistress is then empowered 'to let, set forth, sell, bequest, or give the service or labor of such slave child to any person or persons whomsoever he will.' Slaves or children so adjudged, wounding their master or mistress in resisting their corrections or otherwise, or either before or after they are set free conspiring to do them mischief of any kind, are 'to suffer the pains of death as in case of felony'; or else, if the master or mistress, or any other person, be willing to take them, they are to become to such persons slaves for life."

As compared with this old barbaric law, the statutes of to-day bear gratifying evidence of the change of sentiment produced by nearly five centuries of progress; but, unfortunately, much of the old spirit of savagery remains, and must be guarded against until it can be eradicated by the humanizing influence of another five centuries perhaps.

It is essential that those who seek to engage in the work of placing out children be persons of intelligence, worthy of trust, and possessed in some degree of the true philanthropic spirit. This is not a work to which the careless or the mercenary should be invited. It is too exacting for the former, and offers too many temptations for the latter. The plan of "placing out" children at so much apiece, a not infrequent custom, presents many dangerous pitfalls, and should not be tolerated. The desire to get the money quickly begets a desire to place the child quickly, and is naturally inimical to the child's welfare, and, if it be a young infant, to the child's life.

The character and circumstances of those who offer to take children should be made subjects of thorough inquiry, and, together with their intentions, should be found satisfactory before the child is placed out. After the home is found, the care given to the child by the foster parents should be carefully scrutinized; and the child should be removed if the conditions are found unsuitable.

It is important, too, that the relations which are to exist between the foster parents and the child be definitely understood and in accordance with law, otherwise much difficulty and confusion are not unlikely to result, in many cases giving rise to conditions closely akin to a modified form of slavery. The practice of giving children away without legal procedure of any kind, as though they were valueless chattels, cannot be too strongly condemned. It is the outgrowth of carelessness and ignorance, if not of vice, is immoral in its tendencies, and seriously to be depreciated and prevented wherever possible.

Further than this, in order that the children may not be lost sight of through a change of officials or otherwise, full records with relation to them should be kept by the placing-out agencies responsible for them.

In conclusion, let me express the hope that, as the result of an enlightened public sentiment and the enactment and enforcement of beneficent laws, great improvement in the work of placing out children may be shown within the next few years.

Agitation and education, as well as the passage of statutes, are necessary, however, and to the public-spirited must we look to see that this agitation and education are continuous, and that the laws for the protection of children are carefully enforced.

DESTITUTE AND NEGLECTED CHILDREN.

THE RELATIONS BETWEEN THEIR CARE AND EDUCATION IN THE HOME AND IN THE INSTITUTION.

BY EDWARD A. HALL, SPRINGFIELD, MASS.

The home and the institution for the care of destitute and neglected children,— both ideals have their merits and their defects, and each should be made to supplement the other at a vital point. To withdraw children from home and to congregate them in an institution, under the command and discipline of officials and teachers, is, in the opinion of many thoughtful people, to deprive them of the best influence of life,— of that familiarity with every-day matters, of duty and business, which an ordinary child acquires as he goes along. Still, accidents of birth and fortune will continue to cast orphans adrift, as well as the destitute and neglected children of parents who are poor by heredity, poor by necessity, poor by their own wrong-doing, and poor by the wrong-doing of others, the choice of whom is not always between an institution and a home, but an institution and the street, or worse.

Children may be born free; but they very decidedly are not born equal, nor are they placed equally at starting. One is born to wealth, another to poverty. One comes of sober, respectable, industrious parents: another opens his eyes to squalor, intemperance, and wretchedness. One is the child of a Christian home with all that it means: another listens to curses, indecencies, and lewdness of speech from the hour of his birth to the day when he falls an easy victim to temptation, unless by a miracle of God's mercy he is saved by the uplifting influences of Christian charity.

It is from this latter class of homes that the great majority of the defective, delinquent, destitute, and neglected children come with whom society has to do; and they are mostly recruited from the ranks of the most degraded and degenerate specimens of humanity in our large cities.

Many of these children are low in mind and in expression, and their home influences have been of the worst possible character. While in every grade of society there will always be found children of low desires and evil predilections, the children of bad parents are placed under such circumstances that it is almost inevitable that they should become delinquent, dependent, or in some way neglected children.

With the care of destitute and neglected children taken from dissolute parents the question arises, What are they to be? Professional tramps, criminals, and drunkards, devoid of every virtue, or high-minded fathers and mothers, worthy citizens, men and women of affairs, public servants, patriots, champions of duty and religion, — in the name of God, which?

Much depends upon whether the proper reverence for all that is high, holy, majestic, commanding, and soul-inspiring, can be inculcated and awakened in this blind, headstrong force of ignorance, vice, and passion,— the inheritance of generations of those whose mental and moral weakness was also the result of heredity.

To the student of sociology one of the most notable features of the past few decades is the growing attention bestowed upon the care of destitute and neglected children. The thought and consideration now devoted to them would have amazed our ancestors of three generations ago. The volume of interest has continued to grow as the number of destitute and neglected children increases. Their welfare is receiving more attention, and is brought into greater prominence year after year, until it is considered a most important factor in the welfare of every city and State in the country.

This general tendency of bestowing so much attention on the care of destitute and neglected children, and more thought upon their education, training, development, and their final settlement in society, as self-supporting and self-respecting members of the community, is one of the most hopeful signs in the solution of this most difficult and perplexing problem.

We often hear it said that the chances for boys and girls to-day are not so good as they were for their grandparents, and that their opportunities have disappeared before the grinding effects of trusts and monopolies. The times and conditions are ever changing, as all things in their time must change, and the world is continually opening with better prospects for the boys and girls of this generation than their predecessors ever enjoyed; but, to be successful, they need the unhampered use of all their powers, good health, good intellect, wisdom, energy, knowledge, and good manners. "For the merit that mounts to the highest place must have bone and sinew and brain."

The right training of neglected children in correct habits of living is of very first importance. Saint Vincent de Paul tells us that the most important part of our education is the training received in early childhood. The better the mental and moral training of the children, the better fitted are they for improving their own condition and for carrying on the problems of every-day existence. And it is equally true that those who have been most completely and continuously engaged in useful occupations are the ones who have the most perfect control of themselves, and are best able to direct their actions and their tempers, and are most self-reliant under all circumstances.

The Home.— We hold to this fundamental principle and well-established truth, that no conceivable combination of personalities, no imaginable adjustment of human relations, can ever furnish a better environment for a child than the family,— father, mother, brothers, and sisters; and, be it ever so poor and lowly, "there's no place like home." With the love and affection of all the members one for another, if the home is the divine order for childhood, it is also the true social environment for our youth and the natural condition for our older years.

There can be but little hope for the future unless we clearly understand that the home is the foundation of social organization. The home feeling and spirit should always be encouraged, not alone for its influence upon the affections, but along the lines of social reform and moral improvement; and our efforts in this direction should be prudent, critical, and courageous.

It is in the solution of the child problem that the regeneration of society is to be effected, and the greatest and best results of our labors are possible of attainment.

If we wish to educate the children of the poor, it would not be amiss to begin with the parents, improve their condition, improve their homes; for it is at home, after all, that the child gets the education which governs its character, for good or ill. Nature provides for that. Laws cannot effectually prevent or control it. When everything possible has been done at home to elevate the social and moral standard of the parents and protect the children's interest, it will be time to try other means.

The officers of the law and of charity organizations have sometimes been accused of being too zealous in taking children from parents, whose chief temptation to sin was the discouragement caused by their constant struggle for existence against poverty.

It is generally the case that the poorest people have the largest number of children; but the fact that they are not earning enough money to support them decently at all times, to feed, clothe, and house them properly, should not be considered sufficient reason to break up their homes when sickness and misfortune overtake them. Thousands of families — widows with children, deserted wives with children — are sent to the almshouse every year, from which the children are placed out in "homes," and all the ties of maternal love and filial affection are destroyed forever. "Abandon hope, all ye who enter here," may well be applied to the parents of children who are forced to enter State almshouses.

The children of the poor immigrants of our large cities may well be classed as destitute of many of the necessaries of life,— food, raiment and warmth,— with which they would be well supplied in the institutions, and the other "homes," where destitute and neglected children are placed; but they are happy and contented with their condition, united with the love and affection of father, mother, kindred, and friends, in the natural home of their childhood. The poor have nothing but themselves and each other, and charity should be patient with them.

"Yes, human nature is much the same,
When you come to the heart and count its beats.
The workman is proud of his home's dear name,
As the richest man of the city streets."

The hope of our great cities lies in the children of the poor, who are destitute of many of the comforts of life. These children have hearts as true and affections as warm as we shall find anywhere, and they are ready to respond to the love and sympathy they feel to be honest and sincere. If we can give some attention to caring for them in their homes, we shall do very much toward counteracting the dangerous influence of the streets, and may succeed in influencing them to grow up honest, honorable, upright men and women, and thereby not only save them, but be the means of producing the most powerful auxiliary for building up those of the same class whom they may influence to a better life.

The Placing-out System.— The question is often asked, Why not board all our children in families until free homes can be found or adoption secured,— in a word, why place them in institutions at all? Why not say to every destitute and neglected child, You shall live as nearly as possible as other children live, you shall have the same opportunities and surroundings as other children in more favorable circumstances?

Without stopping to take into account the question of parental love and filial affection and fraternal regard involved in this query, I would say that all this may seem very plausible in theory, but, when put to the severe test of positive, practical demonstration, there are many obstacles and objections to take into consideration.

There seems to be a popular opinion among many people that good, desirable homes can be found for all destitute and neglected children. Unfortunately, this is not true; and, if it were, many of the children are only temporarily destitute, and should be returned to their parents as soon as they are able to take proper care of them, while many others coming from disorderly and immoral parents are morally and physically destitute, and unfit to be placed in families without special training and instruction. For several years I have personally tried the experiment of placing children in homes in the towns of Massachusetts, Connecticut, and Vermont; and, wherever children were placed in families directly or recently from their own home, they were almost invariably returned as unsuitable and undesirable, whereas fully 90 per cent. of the children, boys and girls, who had been inmates of our institutions for a year or more, were placed in the same families, and gave general satisfaction.

The religion of children should always be considered in the placing-out system. The practice of disregarding the religious rights of children in placing them in homes has not been of such a character as to reflect credit on our Christian civilization or to inspire confidence in the honesty of our charitable motives. Thousands of children have been robbed of the priceless heritage of their faith on account of their misfortune.

This unfortunate practice, which has caused so much suspicion and distrust among charitable people representing the two great bodies of the Christian religion, is happily being done away with, especially in the most enlightened sections of our country.

In New York the placing-out law contains a provision that, "in every case where practicable, any child placed out shall be placed with individuals of like religious faith as the parents of the child." This is in keeping with the language of the constitution, which says that "the free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed in this State to all mankind."

In Massachusetts the same just methods are being practised. The superintendent of the State Board of Charity for minor wards, writing recently to the president of St. Vincent de Paul Society, says, "I know you will be interested to learn that the religious belief of the parents of every neglected child committed to our custody is ascertained as soon as the child comes to us; and he is placed, if a Catholic, in a Catholic home, if a suitable one can be found. During the past few months we have had little difficulty in finding such homes for our new arrivals." This is the true patriotic spirit of Christian charity,— the spirit that respects the rights and privileges of civil and religious liberty guaranteed by the Constitution.

We are all agreed, I believe, that children placed in institutions should not be kept there beyond a reasonable time, in accordance with the fitness of the children to be placed in homes and the fitness of the homes to take them. I would much prefer to have children remain in the institution until they are capable of self-support than to be placed in homes in which their condition is one of servile dependence, which is ever before them, where their position is menial and abject, where they are looked upon as a different order of creation, and treated with much less consideration than humane people bestow upon dumb animals. I have known of boys and girls who had been placed in what were considered Christian homes in remote country districts, where they were provided with poor clothing, received no wages, and were worked hard from early morning until late at night; and, when they were old enough to understand and appreciate their position, they ran away.

Nearly all of our destitute and neglected children are taken from city life and sent to farmers in the country. Such children are often unhappy, and leave their places under pretence of being over-worked and ill-treated. Their real desire is to get back to the city. This has its dangers; but, on the other hand, too much blame should not be laid to the children, for they are human like ourselves, and the solitude and monotony of country life must be very severe on the orphan and neglected child who has been born and brought up in the city, and whose mind and heart are set upon learning a trade or beginning work in a store. Some boys and girls may like their changed condition for a while, but the novelty soon wears off. The majority of this class of boys and girls finally return to the city, ignorant of either trade or business, and unable to cope with the serious difficulties of life. This is especially true of boys who will be only fitted for the employment of common, unskilled workmen and street laborers. It is often better to utilize the current than to attempt to stem it.

The boarding out of children in families until free homes can be found has many objections. This system tends to make social dependence much more than the institution, with very few of its advantages of discipline and training. These children grow up with the impression that, as the State and society are caring for them, the world owes them a living; and they act accordingly. How often do we hear the expression among those children, "I am a State ward," or "My board is paid by the Children's Aid Society"! In the boarding homes and the free homes these children understand that they are looked upon as strangers, treated with condescension, and regarded with pity and compassion. All the neighborhood recognize the brand on these children, and take very good care not to forget it, as far as their associations are concerned.

In the spring a farmer's fancy gently turns to thoughts of a good, strong, healthy boy of about fourteen years of age, who is not afraid to work for his board and clothes; and we usually have more applications for boys of this age than we can supply. At all seasons of the year the demand is good for girls from twelve to sixteen years of age, to "help take care of the children and work around the house." If the families are respectable, it is always best to place boys and girls in such homes rather than keep them too long in institutions. Homes like these can always be found that will take boys and girls for the benefit to be derived from their services and the money to be received on their account; but very few will be found to accept children with all their moral deficiencies in the true spirit of charity, the unselfish spirit that seeks their greatest good. And we should always sincerely deprecate the system of placing children directly from the homes in which they are found or from the institutions, in families where their persons will not be respected, their interests fully protected, and good practical training received. Those who have seen much of the placing of children in homes as it is generally done will agree that there is great room for improvement in the work of looking after the children living in families. The beautiful, lovable homes that we read about, where people live who are lying awake nights, ready to take to their hearts the undesirable children of society for the dear children's sake, are few and far between; and their beauties often fade like a fairy vision, when tested by practical experience.

The best results in my experience of placing children in homes have been where children were placed in families to board, under three years of age. The innocence and helplessness of those infants so endeared many of them to the love and affection of the families that, when it became a question of separation, they asked to be allowed to adopt the child.

The next best class of homes for children is where the sons and daughters of the household have grown up and left home, and where the boy or girl will be received as a member of the family. This is the best we can ever do for a child, to place it where it will be cared for, trained and educated as a son or a daughter would be, by people of moderate means in a private Christian home. Such a home, with kindly and paternal relations, is the only home that can be claimed to be better for children than homes organized on the cottage or family plan, or an educational or industrial institution where manual training is taught. Incredible as it may appear from the large number of children we know to be in institutions throughout the country, we are informed on most reliable authority that a large proportion of the destitute and neglected children are not living in institutions, but in families.

The institution is to be the temporary, not the permanent home of the destitute and neglected child, and should be a home as far as possible in the development of the child, physically, mentally, and morally, providing not only a clean, healthy domicile, well lighted, heated, and ventilated, but where he will be taught lessons of industry, sobriety, virtue, and religion, stimulating to the exercise of all the virtues of good citizenship. Along with the training of the head and heart should go the training of the hands. Most of these children will be obliged to support themselves by manual labor. In the larger institutions, where the children often remain many years, and are somewhat advanced in age, various trades are taught. It has often been charged that institutions were run too strongly to machinery, and that the individual capability of the child was not studied or considered. To incorporate into the essential management of a large institution the necessary means of helping all kinds of children is almost an impossibility, for the simple reason that children differ so radically that a uniform result should not always be expected.

Unfortunately, in many institutions in the past it has sometimes been a question whether the institutions were intended for the benefit of the children or the children for the institutions. This trouble, however, is happily in the past. We live in the days of the X-ray and the search-light; and the institution that cannot stand the inspection, investigation, and criticism of its work and management by boards of charity and commissions, selected for that purpose, will soon find its occupation gone. In New York and other States this kind of inspection and supervision has accomplished a wonderful amount of good. These boards have pointed out defects of administration in institutions whose managers, with the best intentions in the world, lacked the point of view which enabled them to discover their own shortcomings. They have systematized the administration of public charity as much as possible; and they should be vested with authority to co-operate with private charity organizations, so as to bring them into such harmonious relations with the State and each other as to prevent waste and duplication of effort, and guard against the total neglect of some children and the pampering of others.

Industrial training is a great aid in this work of education and reform. During the meeting of the National Conference in New York, last year, the members visited many of the public and private institutions in and about New York; and many have given public expression to their surprise and admiration at what they witnessed, all testifying that, while they expected to be pleased and gratified, their experience was a revelation to them.

In these institutions we saw industrial training taught and practised in nearly all branches of useful occupation. We saw boys employed at farming, gardening, printing, electrotyping, telegraphy, electric lighting, photography, shoemaking, harness-making, upholstery, cabinet-making, plumbing, steam-fitting, gas-fitting, tailoring, chair-caning, wood-carving, and carpentering, horticulture, and care of animals. We saw larger boys at work in the engine-room, machine shop, and blacksmith-shop, all manifesting a lively interest in their work. A band of 120 boys from one of the institutions furnished music for our national convention. We saw the girls being taught dressmaking, glove-making, stocking-knitting, printing, bookbinding, embroidery, typewriting, stenography, cooking, laundry work, and all kinds of domestic work. We saw 150 in a music class, and everywhere plenty of recreation and amusement, with gymnasium, baseball, and games for boys and girls.

What we witnessed in New York last May we shall have the pleasure of witnessing here in Cincinnati this convention week, and our experience may be repeated in almost every State of our land.

Look into the heart of the country or into the bosom of our great cities, and see the institutions — we might almost say palaces — charity has raised up and furnished to receive poor children and give them a little happiness with the necessaries of life, before they are sent forth to support themselves. The spectacle has a moral grandeur, sublime to contemplate and singularly consoling.

Moral and religious training underlies and permeates all other training. Without religious training there can be no education in the true sense of the word; that is to say, no complete and harmonious development of the intellect and the heart of man. In our Christian charitable institutions, children are taught to look on religion as the most powerful agency to reform men and purify the life current of society. They are taught that religion has ever touched the highest chords of the human heart, and has ever won the highest glories in all great reforms and revivals to nobler life. They are taught that without faith, no matter how much intellect we possess, we cannot please God, and that with faith we must have sincerity of purpose and heartfelt devotion in our love for one another, or we are worse off than the heathen who worships false gods.

In them children are taught to do right because it is right. They are to be strong in self-control in all directions, and to know that they will meet all kinds of evil and all kinds of temptation. They are taught to have power to resist it, and not to expect that they will not be exposed to temptation.

They are taught that whatever elevates, enlarges, and expands the soul, renders it more capable of succeeding in all the undertakings of life. In these institutions they learn economy, industry, loyalty to duty and truth, and the obligation to love and help, not alone one's family and friends, but all mankind. These virtues they see exemplified daily in the lives of their teachers, and the practice of these virtues are continually enjoined in forceful and graphic language. Discipline is tempered with affection; and these little ones are looked upon as the prototypes of those of whom it was said, "For of such is the kingdom of heaven." These poor children require something more than food and clothes and shelter. The smile, the kind, hopeful word, the soft caress, are more prized than everything else; for by them the soul is nourished and the heart is warmed, and this is easily effected when the heart and soul are in the work.

The best influence of all is that exerted by the contact of the children with teachers who are themselves upright and moral in character, and here it might be well for us to sometimes take a nearer glimpse into the self-denying lives of these servants of neglected or undesirable children. The records of self-sacrifice tell a story of work nobly and faithfully done for God's sake. Poor themselves from choice, their life is devoted to the care of those who are destitute and neglected from necessity; and these children love them and reverence them, when they understand the sacrifice they have made for them.

I believe our institutions, both for boys and girls, are, on the whole, agencies for morality and righteousness. The tendency in them is sound and good. The boys and girls who go to the bad from them are few and far between. Our Christian charitable institutions are great schools for virtue and morality, and we are to be congratulated as a people that they are so. These educational homes and industrial schools, these institutions for the orphan, the destitute and neglected children, are for them what Harvard, Yale, Vassar, Columbia, Oberlin, and other colleges and seminaries are to the children of the more fortunate in life's struggle. In Boston, New York, Philadelphia, Chicago, Cincinnati, and other cities thousands of these children are graduating every year, prepared and equipped to take their places in the great army of skilled and practical men and women, with independence of manhood, equality of conditions, and characters to insure success, all of whom will be active forces in the growth and prosperity of our country.

Our child-saving societies, our charitable organizations of all names, whose members are laboring in the interests of the orphan, the destitute and neglected, are like the voice crying in the wilderness; and their wilderness is the crowded streets of our cities, the institutions where children are trained and the homes in which they are placed. If by our efforts in their behalf we can contribute toward their happiness and salvation, we shall not go empty-handed before the Lord. We shall be able to say with the Roman mother, "These are my jewels"; and we shall have to our credit treasures more valuable than the Queen of Sheba brought to Solomon, and gifts more precious than the wise men of the East laid down at the feet of Him who was born King of the Jews and Redeemer of the world.

VII.

Insanity.

EXPERT TESTIMONY IN INSANITY TRIALS.

BY H. C. RUTTER, M.D.,

MANAGER OF THE OHIO HOSPITAL FOR EPILEPTICS.

While much has been written upon the subject of expert testimony in insanity trials, no special change has occurred in the methods of getting expert opinions before a jury. The present methods have been criticised and discussed to a great extent through special channels, while the public press has unsparingly denounced the uncertainties connected with the administration of justice in this particular line of cases.

It is the object of this paper to call attention briefly to the evils of the present system, and excite the interest, if possible, of this association in a reformation which touches closely upon one of the objects for which it was organized.

The frequency with which insanity is alleged as an excuse for criminal conduct, and the suspicion with which the public regards the plea, owing to the numerous flagrant abuses of it, warrants a closer inquiry into the causes of the uncertainties which seem to attend the administration of justice in these cases. Expert testimony has fallen into such disrepute as to be sneered at upon nearly all occasions. The disagreements of expert medical witnesses, especially, have become so notorious as to excite public contempt, not alone for particular experts engaged in certain cases, but for the profession generally. It is my purpose, therefore, to deal briefly with the methods of procedure in criminal trials wherein insanity has been alleged as an excuse for the act. In order to do this intelligently, I will follow the usual course adopted in the trial of such cases so far as expert testimony is concerned.

A man has been indicted for murder. The circumstances surrounding the act have been so well attested that no excuse other than insanity is admissible. An attorney is employed to defend him, who naturally selects the only possible line open to him. The prosecuting attorney is employed by the State to prosecute all offences against law, and by reason of his position is more than likely to regard all men as guilty; and in the case above stated the presumption of the law favors guilt until the accused is shown to be innocent, and a jury of twelve men is selected from the ordinary walks of life to determine the mental condition of the defendant. The judge merely decides questions as to competency of evidence and all legal technicalities raised during a trial. The first duty of counsel for defence is to fully inform himself of all the facts relating to the past life of the defendant. His family history is carefully scanned; and defects in parents, grandparents, brothers, and sisters, and all collateral branches of the family noted. His own peculiarities and eccentricities, his misunderstandings and quarrels with his neighbors and friends, his financial transactions, his peculiar religious or political tenets, and, in fact, everything connected with his past life that might differ in any respect from the well-balanced conduct of the normal citizen is carefully studied. Much assistance is derived in these investigations from his near relatives and friends, who are likely to become unusually interested in the family defects, and do not fail to call to mind many infirmities which had heretofore been carefully concealed from the public. Closet doors are opened widely, and family skeletons brushed up and articulated to be introduced for the first time to the public. Oddities of his ancestors are recalled; and all of the various diseases with which any of the members of the family have ever been afflicted are remembered and presented for inspection, so that they may be culled for hereditary influences. Vices and irregularities of all kinds are searched for, in order to add their weight to the structure which the attorney is about to build up. Having fortified himself with all of these facts, and, of course, having a complete knowledge of everything leading up to and connected with the alleged crime, the defendant's counsel calls upon an expert upon insanity. He carries with him the materials for a vivid picture, and, being usually a consummate artist, he submits to the expert for consideration a complete and graphic representation of undoubted disease.

Now, in taking you into my confidence and telling you some things that I have seen over and over again, I do not feel that I am violating any professional ethics; nor do I wish to be understood as reflecting upon the upright character of any expert, but simply to endeavor to show to you the utter futility of such an effort to arrive at truth.

Our expert in this case is a cautious man. He listens attentively to the attorney's presentation of the case, asks questions which, if embarrassing to our legal friend, are parried for the time, but carefully noted for a second interview, when new material will be found to satisfy the doctor. The expert is loath to give an off-hand opinion. Certainly, the picture denotes insanity. But some of these manifestations are inconclusive, others may be explained, some he must admit, if true, would seem to make insanity absolutely certain. For instance, here among these scraps of history and comment are a few — say one or two — insane delusions. Surely, if these are held by the accused, his insanity is beyond question. An examination is possibly advisable before an opinion is given, to which suggestion the attorney yields prompt acquiescence, and will arrange with the parties a suitable time for a personal interview. In the mean time the doctor will ponder over the case, and give to it careful study. To be sure, the matter of fees has been considered; and as the trial will consume the doctor's time, and as the attorney will wish to consult frequently with him upon the general subject of insanity, they will be commensurate with the importance of the case. The attorney arranges for an examination, and, remembering all the pointers he received from the doctor, loses no time in adding the necessary strength to his case in accordance with that knowledge. When, therefore, the examination is finally made, the expert is very likely to find conclusive evidence of disease.

The expert thus starts in with a wholly one-sided view of the case, and, whether he acknowledges the fact to himself or not, becomes a partisan in spite of himself the moment he touches a dollar of the man's money. He henceforth will study the matter from the defendant's point of view, and, when placed upon the witness-stand, will consider himself bound to defend his position with all the art at his command, and too frequently will either dodge queries tending to weaken the defence or refuse to give direct answers upon the ground that they would cause the jury to misunderstand his position. He loses entirely the character of an unbiassed witness, seeking only to arrive at truth, and perhaps insensibly, but with fatal certainty, assumes the position of quasi-attorney or, at least, active partisan. The moment his cross-examination begins, he is placed upon the defensive. Quaint old Burton has said of doctors "that they would rather sacrifice a patient than an opinion." This is, perhaps, too strong a way of putting it; but it only serves to show that physicians have ever been regarded as very tenacious of their opinions, and ready to defend them under any circumstances, and that opposition and adverse argument usually tend to strengthen rather than to diminish them. The old pleasantries of Molière may still be applied with more than a little truth to the pertinacity with which doctors hold and defend opinions to which they are fully committed.

The very same tactics are adopted by the prosecuting attorney. As soon as the plea of insanity is announced, he, too, institutes an investigation into the antecedent history of the defendant, and as soon as possible possesses himself of the information obtained by the other side, and the lines of defence to be used. He, too, calls upon an expert, not, of course, the one selected by the defence, and in turn exhibits his skill in the art of making pictures. He uses the same background and the same figures used by the opposing counsel, but with quite a different result. The defects in the family history are slurred over. The peculiarities of the defendant become only those with which all men are more or less affected. These insane delusions, for instance, become mere mistakes of judgment or false beliefs founded upon the information which he is able to demonstrate has been furnished the defendant. All of these misunderstandings, quarrels, etc., are the result of a bad disposition, associated with other causes, which to the mind of the prosecutor are perfectly logical; and, as for the peculiar religious and political tenets, where could you find the room to build an asylum large enough for all of those holding them? As for the act itself, are not these sufficient motives that he presents? Is not the act logical? Does not this one necessarily follow as a reasonable sequence, a desire for revenge, a heated temper, and undue jealousy, or a mercenary method plainly apparent to the eye of the vigilant prosecutor? Has not the prosecutor a cloud of witnesses to prove all these allegations false, etc.?

The expert sees no insanity in the prosecutor's statement; but being a cautious man, and the prosecutor's story being necessarily negative, he cannot give an opinion except such a one as is based upon the representations made to him. Clearly, however, upon such hypothesis being presented to him before the jury, he can only say that it shows no evidence of insanity. He, ordinarily, does not care to examine the accused, as he would prefer to occupy the position of a neutral, and answer such questions as may be put to him; but, in the event that he does make an examination, he is forewarned, and is, therefore, quite ready to meet and overcome all the suggestions which might create doubt in his mind as to the mental condition of the accused. He accepts a fee, or the promise of one; and his sympathies become — unconsciously, most likely — attached to the cause of the prosecution. In other words, he begins the examination with a preconceived opinion, and is, therefore, quite ready to account for all peculiarities he finds either upon the ground that they are feigned or overdrawn, so that they may be reconciled to reason by the information he has obtained from the attorney. If the case be one involving persons having much wealth or influence, the contest will include several experts on each side, each of whom will occupy the identical positions with the ones we have attempted to describe. When the trial finally comes off, the defendant's attorney must furnish witnesses to build up the hypothetical case upon which he hopes to obtain an opinion from his expert witnesses favorable to his client.

In order to be sure of his position, in the vast majority of such cases, he is assisted in the preparation of the hypothetical question by the expert he has employed. Thus the expert frequently — in fact, almost universally — prepares, or aids in the preparation of, the critical question which is to be put to him when he goes upon the stand to testify. As he is obliged to defend his position against the cross-examination of the opposing counsel, he must be sure that the question is so worded that his position will be logically impregnable, otherwise he might fall under the assaults of his cross-questioner, and the force of his testimony be discounted. He, therefore, not only knows what questions are to be put to him, but has, in most instances, assisted in preparing them. He is, therefore, almost as much interested in the success of the defendant as the paid attorney is; and it will require an extraordinary effort to be completely fair and unbiassed in what he says, and a superhuman effort to volunteer any opinion or explanation favorable to the other side which is not drawn from him by the questions of the opposing counsel.

The prosecuting attorney follows in the footsteps of the defence, and tears down what he can of the structures erected by the defendant, and in their stead erects others suitable to the hypothetical question with which, with the assistance of his experts, he expects to entirely demolish the position occupied by the defence. His experts have exercised the same care in the construction of the hypothetical questions as was used by the other side, so that they may be in no danger of destruction from the crucial cross-examination that they have every reason to look for.

I think I have thus fairly stated the methods usually employed in introducing expert testimony in insanity trials. It will be seen:—

1. That no positively unbiassed opinion is at all possible under these conditions.

2. That the seeming disagreements of so many equally reputable expert physicians serve only to confuse and not enlighten the minds of the jurors.

3. That in the mazes of so much testimony, conflicting statements, diverse opinions, long-drawn-out arguments, legal quibbles, etc., no twelve men, selected without any reference to special knowledge of mental diseases, willl be able to follow any connected lines with sufficient accuracy to more than guess at a verdict. And that, unfortunately, has been the outcome of many trials where the defence was insanity. It has come to the pass that one man stands as good a chance as another for acquittal on the grounds of insanity, without any reference whatever to his real mental condition. Indeed, to borrow an idea from Swift, "It is the guilty one who has the best chance for escape; for he will be most likely, by reason of superior intelligence, to succeed in presenting the strongest case."

Various suggestions for the remedy of this state of affairs have been offered from time to time. In my opinion, the most feasible and best one would be for the Supreme Court of the State to be empowered to appoint a board of experts, to whom should be submitted all questions involving the mental condition of persons charged with crime for which insanity is offered as an excuse. Such a board would be independent, unprejudiced, and in every way free to arrive at unbiassed conclusions. Deriving their appointment from the Supreme Court, it is to be presumed that they would be selected with special reference to ability and integrity, and not on account of political favoritism. The high character of the appointing power would guarantee the appointment of the most distinguished and best men for the work. This board should be empowered to make a thorough investigation into the mental condition of the accused, be furnished with a copy of all the testimony bearing upon the subject, have uninterrupted access to the accused at all times for the purpose of personal examination, and be furnished with every facility for the formation of a satisfactory opinion. The opinions thus obtained, while they would have only the value of testimony, and go to the jury for whatever weight they might carry, would be recognized as unprejudiced opinions from persons selected by the court on account of their recognized ability and special knowledge of insanity. A board so selected could not, of course, take the place of a jury, but would be invaluable in assisting a jury through the mazes of the most complicated questions that could possibly be submitted to them. They would be subjected to the same vigorous cross-examination we have referred to, and should be men equal to the occasion, and fully able to defend their positions against the most cunning sophistries with which they might be attacked.

It has been suggested that persons awaiting trial should be placed under observation in some hospital for the insane, so that their mental states could be studied by experienced eyes, and that the opinions obtained in this manner would be of far greater value than those based upon mere histories and casual examinations. This is certainly true in cases where the insanity of the accused is supposed to persist, but such opinions might have no value in determining the mental condition of the accused at the time of the alleged act. The statement by the alienist of the hospital that the accused was presently sane would be merely evidence that he was ready to be tried; in other words, that his mental condition was such that a trial involving his mental state at the time of the alleged crime would be permissible. It must be remembered that an insane person cannot be tried for any offence, no matter what his mental condition was at the time of his crime, and, further, that his trial for present insanity has no bearing whatever upon his mental state at the time of his crime. If he is found to be insane, his trial for the criminal act is postponed until he is certified to have recovered, when it will proceed in the same manner as if it had never been interrupted, so that in order to obtain information of the mental condition of the accused at the time of the alleged act, it would be necessary to submit all the facts to a competent board of experts, such as I have indicated might be appointed by the Supreme Court.

THE CARE OF THE INSANE.

BY I. F. MACK,

EDITOR OF THE SANDUSKY "REGISTER."

I discount in advance all doubt as to the fitness of a layman, who is non-expert, to discuss so important a question as the treatment of those who are mentally unsound. But astonishment at what may seem temerity may be removed when it is understood that I am a member of the Fourth Estate. There is no subject in the entire range of human thought and activity which a modern journalist does not believe himself capable of handling in the most approved style, and to the edification of the most skilled experts!

We, the modern journalists, justly regard the Fourth as the greatest of the learned estates. What the clergy do not know of theology, of heaven, of spiritual life, of the ways of God to man, of morals and religion, of the evils of wickedness and the glories of goodness, the modern editor can teach them. What the medical faculty cannot comprehend, we fathom by intuition. We can diagnose a case and point out the remedy. We possess an actual knowledge of the art of healing and preventing diseases which the ordinary physician cannot comprehend, possibly because our ways and means of preventing and healing are incomprehensible. We long ago discounted the arts of the physician, the skill of the surgeon, and the patience of the trained nurse. If a patient dies under the knife of the most adept surgeon or in spite of the applied experience of the most accomplished and successful medical practitioner, we are able by our intuitive knowledge to point out the error of the treatment. Had we time to care for the sick and the afflicted, there would be no deaths save from old age; and old age would be extended to the

Methusalan limit. Such is our confidence in our own powers, in our knowledge and our ability.

We have taken up and disposed of mind-cure, mental healing, Christian science. We have fathomed the mysteries of Theosophy, and are able to grow old gracefully,— in fact, never to die, save in appearance.

As to the intricacies of the law, the practice of that profession, the interpretation of statutes, no matter how blindly worded and intentionally meaningless, we are experts. The most learned judge never rendered a decision which we could not have bettered. The most brilliant orator at the bar never made an appeal to a sympathetic jury to render a verdict of acquittal which some editor could not have surpassed.

Keeping these facts in mind, then, it may be certain that I can throw some fresh light on the important subject under discussion.

The types of insanity are so varied and so marked in their variety that ordinary treatment will not apply as an inflexible rule to all cases of mental disorder. The hospitals and retreats for the afflicted by no means furnish all types of mental disorder.

One type has already incidentally been portrayed. What but a disordered mental condition can justify the universal belief among journalists that they know it all? And it may be said, and it is said, with all due respect for my craft, that the evil results of this form of mental disorder are often the cause of serious disturbances in a peaceful community. I have witnessed such evil effects, but have not knowingly suffered from them, because I am one of the great multitude of the afflicted, as you have doubtless concluded already.

Another form of mental derangement is rapidly on the increase among us, and threatens serious results. That is the delusion entertained by many politicians that they have been specially called to hold all the offices. If an office is to be filled by appointment, straightway come forward a hundred or more victims of this malady and demand it as theirs by right of peculiar fitness or superior services to the appointing power.

If a nomination is to be made, each candidate assumes that he is entitled to it, that the other candidates are of no account, and that the public will suffer if he is not chosen. His insanity becomes more apparent after he is nominated, and reaches its height when the returns on election night indicate the result. If successful, he hugs the delusion that the dear people know a good thing when they see it. If he is defeated, he shows his disorder either in profound melancholia or blind rage. I have seen many such cases of unquestioned mental derangement. This form reaches its extreme in the case of the man who nurses the delusion that he is a child of destiny, that the republic will rock on its foundation if he is not made governor of his State or President of the United States, or in the case of the man who fancies himself born to be a party boss. The end of that man is one of the saddest results of mental disorder. He squanders his money, sacrifices his health, creates enmities, arouses antagonisms, and renders himself and those about him miserable.

The State would be impoverished if it undertook to provide hospitals and asylums for the safe-keeping and care of all those thus afflicted. It would be folly to make the attempt.

As practical humanitarians, we must deal with the commonly accepted insane; and there are so many of them, and there is so much sadness surrounding them, that the friends of humanity are put to their utmost to devise methods of treatment that will ameliorate their condition and save them from themselves.

A well-known physician informs us that a half-century ago the number of insane averaged six hundred to the million inhabitants, and that now it averages eighteen hundred to the million. This seems to be a startling statement, yet it can be easily shown to be true.

The annual report of the New York Commission of Lunacy shows that the committed insane of that State on the 1st of January last was 22,386, that there were 4,473 original admissions during the year, 1,757 deaths, and 1,018 discharged as recovered or cured. The percentage of recoveries on original commitments was nearly 23. The net increase of asylum population during the year was 683.

These statistics would be appalling but for the hopeful signs of improvement in the treatment, as shown in the percentage of cures. The Pathological Institute, recently established in the city of New York, is praised in the highest terms by the commission; and there can be no doubt as to the good results that will follow and amply compensate for the cost of its maintenance. Greater liberty is given the patients than in former years, and the open-door system prevails in all the institutions. The population of New York is in round numbers 7,000,000. The number of committed insane is, therefore, over 3,000 to the million inhabitants, not counting that large number not under public charge. This is a much higher average than that given by the physician quoted. Possibly, the average is not so large in other States. The statistics are sufficiently startling to call for more than a passing notice. But the real question is: What shall we do with this ever-increasing number of men, women, and children, whose mental disease appeals to our sympathies and demands our attention?

The necessity for public institutions for the care and maintenance of the insane, the deaf and dumb, the blind and the imbecile, increases in a double ratio. It increases naturally with the increase of population. That is to be expected. It also increases as wealth and the extravagant habits which wealth cultivates and encourages increase. Wealth leads to extravagant habits, to high living, and to various things which in the end create mental and physical disorders which call for public care, hospitals, and asylums.

Unhappily, we were not born nerveless, and our nerves are being unstrung, our brains are being touched by the increasing current of nerve disease; and the appeal comes from every hamlet and city, from the higher walks of life and from the trenches, from the farm and the workshop, to care for those no longer able to care for themselves. The tax on the State is enormous; the tax on the physician is a constant burden; the tax on the philanthropic does not grow less, but rather greater as the years go on.

The medical fraternity alone is competent to determine to what extent the tools of the surgeon and the use of drugs may with wisdom be used. Next, and of perhaps greater value and with more certainty of beneficial effect, come the every-day watchfulness and nursing of the attendants; and it is my mission to-day to write at the head of the list of instructions to all who have to deal with this unfortunate class: "Kind treatment, unremitting patience, and active practical sympathy."

What medicine and the knife may not accomplish, kindness may. The man or the woman charged with the care of such a patient who oses temper or forgets for a moment to be thoughtfully kind is unfit for the sacred duty imposed by the laws of God and the statutes of the State.

I would not throw physic to the dogs, but I would impress on those in charge of these wards of the State the value and the duty of sympathetic kindness. The strong man whose mind has been touched by the demon of madness is no longer a man. He is but a helpless infant, to be treated as the loving mother deals with the child committed to her charge. His personal responsibility for his acts has passed away. He is neither held by the laws of the State nor by philanthropists, nor by the laws of his Creator, as responsible for his acts, no matter how violent and unreasoning they may be.

For more than twenty centuries the world has sought to deal with the insane. The temples of ancient Egypt were set apart for their reception as persons afflicted by the unknown gods. The superstitious and the ignorant counted them as outcasts, and in earlier times they were regarded as children of the evil one and enemies of mankind.

Even as late as 1573, we are told, the British Parliament legalized the hunting of insane persons like wild beasts. The Germans as late as the seventeenth century treated them as wild beasts, and it was not a crime to kill them at sight. Thousands were destroyed by fire or broken on the wheel, and it is but seventy-three years since a person whose only offense was madness was burned at the stake in the pious Christian city of Madrid. The inhumanity of mankind to afflicted men and women turned sane men into monsters, and the victims were counted in all parts of Christian Europe by the thousands. Thank God, we have come to a better understanding of our duty. Loving kindness has taken the place of barbaric cruelty; and the unhappy victim of melancholia or hysteria is no longer destroyed by fire, and the supposed witch is no longer hung from the gibbet.

We may not have become more religious; but, what is better, we have become more humane. Now, in my own State, an act of cruelty to an insane person would be denounced in every public journal, and cause the instant dismissal of the offender. We demand not alone the skill of the physician and the surgeon — we demand the unremitting kindness of the attendants. We insist upon a proper supply of wholesome food, ordered by an experienced manager. We insist on absolute cleanliness, good quarters, perfect sanitary conditions, engaging entertainments and amusements, suitable work, and, above all and over all and permeating all, sympathy and considerate kindness on the part of every physician and attendant.

No brute force must be used, save what is necessary for the safety of the patient — no close confinement not required by the absolute necessities of the case.

In the kingdom of Belgium is a town of 10,000 people, one-fifth of whom are lunatics. The permanent inhabitants or natives were born to the work of caring for the mentally deranged. For five hundred years they have been engaged in this humane work; and it is stated that fully 60 per cent. are cured, and all, with a few exceptions find relief and comfort.

The underlying remedy of the system is kindness. The afflicted are distributed among families of the villagers according to their conditions and their houses. The afflicted are never called lunatics, but "friends." The physicians, attendants, teachers, women, and children of the town by common consent call them "visitors" or "friends." The assignments are made by the physicians, who know the temper and disposition of the village families. The place is a mental health resort; and the people are the mind-curers, subject to suitable supervision by the State physicians. The people pride themselves on two remedies, simplicity and patience. Each family has a specialty. One family for two centuries, it is said, has made a specialty of the cure of epileptics, the experience descending from generation to generation. Every patient or friend must work, and many useful industries are carried on to furnish employment for the victims of mental derangement. Friends must never be irritated. When a new patient arrives and is assigned, he is received as a distant relative who has long been away from home; and the harmless delusion is kept up so long as he remains. Two hundred of these friends receive regular wages. Five hundred receive presents for their work. Various amusements are supplied. The friends are allowed to walk about the village unmolested, and as much liberty of action as is consistent with safety is permitted them. Kindness and sympathy mark the entire management, and the results amply justify the system.

It is now accepted that the State hospital takes the first place for the cure and the care of the afflicted. The old-time prejudice against the public asylum or hospital for the insane, the deaf and dumb, the imbecile and the blind, has well-nigh ceased to exist. The poorhouse, or county infirmary, is no longer a retreat for those thus afflicted, but is limited to the common pauper. The State hospital is the temporary home of the mentally deranged. We in Ohio do not call it an "asylum." It is a "hospital," designed, maintained, and managed for the cure of patients. The skill, the zeal, the patience, and the energy of those in charge are devoted not primarily to the safe keeping of the inmates, but to their cure. The reputations of the managers and their assistants depend chiefly on the percentage of cures. They devote themselves to them from the moment the patient is received until he is discharged or found to be incurable. The State hospital has marked advantages over the private institutions in every respect, so far as the interest of the patient is concerned. The State bears the expenses. The salaries and allowances of the managers and his assistants do not depend on the number of patients, the length of their stay, nor the mode of treatment. They have nothing to gain by the retention of the inmates. On the contrary, they make reputations by "discharged as cured."

There is no secrecy concerning the public hospital. It is opened to the friend of the inmate under reasonable restrictions. How the inmate is fed, clothed, and treated, is known to all who care to know. No person can be admitted except on the order of court; and the judge cannot order the commitment until there has been an examination by competent physicians, selected by the court. The possibility of securing for base motives the incarceration of a person insane or not insane in a State Hospital does not exist in Ohio, and, so far as I know, does not exist in any of the States.

On the other hand, the private insane asylum may be used to work gross injustice. Its object is financial gain to its owners and managers, not to cure the patient. It is not open to public inspection. It is a secret institution, and you need not be told in detail of the crimes that may be committed under cover of the private insane asylum. The possibilities of disgrace are with the private institution, as more than one investigation has shown.

Is there a defect in the public or State system? There certainly is a radical defect which the people of each State can, if they will, effectually destroy. Our public benevolent institutions, from the county infirmary up to the hospitals for the insane or blind, are the footballs of partisan politics. No board of trustees, no manager, no physician, no ordinary attendant or nurse, is certain of retention during good behavior. Their retention depends on the politics of the party in power. If the trustees and managers are Democrats, off go their official heads the moment the Republicans get possession of the State government. If they are Republicans, they must go when the Democrats get in power. "To the victors belong the spoils" is the asp that injects poison into the hospital for the insane, the institutions for the deaf and dumb, the blind and the imbecile. Knowledge, experience, successful management, happy results, count for naught in the mad rush of the victorious army of office-seekers.

Is there a remedy for this monstrous evil? Is it not possible to remove these wards of the State beyond the reach of political hucksters? Undoubtedly there is a remedy. Every benevolent institution should be removed from politics. The managers, assistants, attendants, and employees should be protected in their tenure of office by statutes that prohibit removals, save for cause. The accused person should be given an impartial hearing in the presence of his accuser. His politics should be out of the issue; and his judges should be non-partisan, high-minded citizens, whose personal reputations would be a guarantee of good faith and impartial findings.

The wonder is that competent men can be secured to manage our public institutions under such conditions. It is not necessary to point out that this is a serious question, bearing directly on the subject of this paper. It is not a question of cost, although that to some extent is involved in these political changes. The cost is of minor importance. It is a question of more serious importance, and involves the treatment and the cure of the unfortunate beings for whom the people are willing to provide hospitals and treatment, no matter what the cost. There is not a physician with any experience in hospital work who will not, on reflection, realize the demoralizing effect of partisan management of benevolent institutions; and every physician should regard it as his duty to use his influence to divorce the benevolent institutions of his State from party politics. Let the experienced, capable, and conscientious manager, attendants, and nurses understand that their retention depends not on how they vote or whom they support for office, but on their success in the managing of their institutions, and caring for those committed to their keeping, and we have worked a reform that will improve every institution devoted to benevolence and benefit every ward of the State.

GUARDIAN SOCIETIES.

THE CARE OF THE INSANE BEFORE, DURING, AND AFTER THEIR CONFINEMENT IN AN ASYLUM.

BY DR. JULES MOREL,

MEDICAL SUPERINTENDENT OF THE STATE ASYLUM FOR THE INSANE,
MONS, BELGIUM.

The work that I have the honor of presenting to the Conference of the Boards of Charities cannot be considered as a complete work. Within half a century the question of guardianship * has made enormous strides. It has, so to speak, left the path of theory; and if those who, in times past, cherished the generous thought of following the insane, cured or convalescent, beyond the asylum, might have been called Utopians, that designation may, to-day, no longer be applied to them. The facts speak for themselves. Help has been extended to numbers of the insane or rather to numbers of those unfortunates who, without the support of the After-care Associations, would have encountered appalling difficulties and returned, beyond a doubt, to the asylum, there to finish their existence, leaving behind them a family in want and sorrow, suffering, in their turn, by separation from those they love.

The organization of "Guardian Societies" † is to be studied in the light of experience. The possession of a warm heart is not enough for the wise exercise of charity. The generous heart must be instructed as to the best means for the efficacious practice of charity. Too many kind souls are the dupes of apparent want. Benevolent people should have correct ideas about the different methods of alleviating want. They should know how to prevent useless expenditure and understand the true direction to be followed for the attainment of the aim of true charity.

The principles of the after-care associations are no longer disputed. There is unanimous recognition of the service which they

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* For the history of the question of guardianship, see the work of Dr. Giraud and Dr. Ladame, "Guardian Societies for the Insane," La Rochelle, E. Martin, 1893.

† In the manuscript, "Sociétés de Patronage," which seems to be best translated "Guardian Societies."—TRANSLATOR.

render. What was said fifty years ago is still true, but the object generally pursued by these associations is insufficient. While at first the help of an insane person was limited to the time of his exit from the asylum, it is now acknowledged that guardianship must be extended, not only to the unfortunate who is deprived of his reason, but as well to the members of his family. Experience teaches daily the necessity of helping the destitute insane person from the very moment that his intellectual troubles begin.

We believe in a still greater extension of the work of guardianship. We believe even in a new and not distant movement, one that will secure prophylaxis * and the diminution of mental aberration. The happy results obtained in Norway as to the diminution of mental aberration and criminality in the struggle against alcoholism confirm the justice of this movement. The guardian societies must participate in this movement.

Henceforth guardian societies will have to extend their charitable work to a knowledge of the great causes of mental diseases and the method of preventing or of combating them. This paper is intended to contribute in some slight measure to this end.

The first question, Is the guardianship of the insane to be official, or is it to emanate from private initiative?

The history of after-care associations shows that, in a general manner, their creation is due to the private initiative of the medical superintendents of hospitals for the insane. And this is easily understood. They are best acquainted with the needs of the insane and the help that may be afforded them. Their concurrence is indispensable. At the present time the greater number of the associations founded for the relief of the insane are private societies, of which the medical superintendents of the lunatic asylums, certain members of the executive committees of these asylums, and official persons, naturally, form a part, but which have a real existence absolutely independent of public powers. These members represent patrons who agree to contribute a certain sum annually.

Experience has proved almost universally that the resources at the disposal of these associations are insufficient. On the other hand, there are those who contend for the direct and sole intervention of the government. This kind of official charity, however, will never be able, *a priori*, to perform the desired services.

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* See my work on "Prophylaxis of Mental Diseases" in the *American Journal of Sociology*, 1899.

The only means of organizing these societies so as to completely meet the desired end is the mixed system,—organization by private charity, seconded by the government or by boards of charities, if the latter have sufficient financial resources at their disposal. Those who have studied either of these systems separately have been convinced of the absolute inefficacy of either. The intervention of the government will give the necessary material resources, and at the same time will educate the public as to the real causes of mental diseases. Legislation to diminish or combat them may thus be more easily secured. But the extension of the mission of guardian societies, indispensable for the struggle against pauperism and the continuous advance of human degeneracy, will impose great sacrifices, and will necessitate, in future, large and uninterrupted resources.

The medical superintendents of hospitals for the insane take pleasure in the organization of this kind of association. They are enabled, likewise, to form relations with the different members of these associations and with the families of the insane; and by their influence they can contribute to the success of this great work. The organization of these associations must then be left to private initiative. Experience has proved, as it has notably for the protection of children and convicts, that these associations progress much better when of this character than when they are administered by public authorities.

Organization.—What method of organization is to be adopted for these associations?

They must vary according to the country, manners and customs. In Germany, France, and Italy the association is established within the corporation of the asylum itself; but they have aimed principally to assist the invalid only when he leaves the institution.

In Switzerland the organization is local; that is to say, the association extends its work to a subdivision of the country,—a province, a county, a canton, a district, etc. This kind of association does not address itself only to the sick of the asylum: it endeavors also to combat the prejudices which exist in regard to diseases of the mind, thus lending its assistance to the prevention of the evil. This is one development of the system of guardianship.

Moreover, in those places where benevolent relief and guardian societies for the benefit of other unfortunates, notably children, convicts, mendicants, vagabonds, deaf-mutes, and the blind, already exist, guardianship of the insane could be linked with these associations. They could organize committees within themselves intended principally to care for the insane. Such is the practice which seems desirable for adoption in Belgium. This system possesses the great advantage of giving to a new undertaking, from the very outset, the benefit of a more complete and more rational organization.

There will always remain, however, those who wish to procure for the insane material help while under care. Others would organize asylum workshops, as has been done by the Joubert Society of Paris or by the convalescent homes similar to the after-care associations of London.

Whatever may be the character of the organization, it is highly desirable that these societies have the assistance of charitable persons living outside the institution itself, who will be able to supply information regarding the condition of the insane, to visit them, and to indicate the degree of support to which they have a moral right. Still further, it is desirable that these societies be affiliated by a superior committee or by a general association, that all may conduce to the general good of the work.

Public Relief of the Insane.— It is with deep regret that we confess the slowness with which the idea of the assistance not only of the insane, but also of all other indigent persons afflicted with any physical infirmity, grows upon our people. Yet there do exist asylums and guardian societies which merit the acquaintance of any person interested in charitable work. We call attention to certain of these to be found in Belgium and throughout Europe.

The celebrated alienist, Dr. Guislain, bequeathed to the city of Ghent, his native place, a sum of $8,000 for the needy insane of that place. These funds are now in the hands of the boards of charities of Ghent, which extend relief to those who have left the asylum.

Mr. Gallet, justice of the peace at Antwerp, acting in the capacity of regent of the Asylum of Saint-Roch, established a rather original form of guardianship, which has produced the best results. To raise the required funds, he organized work in this asylum, manufacturing mats and ornaments and mending chairs. In 1894 the treasury of this organization possessed a surplus of $7,200, the harvest of several years' labor. Unfortunately, imitators of this example are not to be found in Belgium, where the great majority of the asylums are private undertakings, and work only for their own benefit.

In 1895 the State Asylum for Insane Women at Mons received a special committee of guardianship; but, beyond a yearly grant from the government and annual fees from the members, this committee was unable to obtain any resources.

The Committee of Guardianship for discharged convicts and foundlings, formed at Mons in 1892, cares for the insane (male) of the Province of Hainault.

The Falret Society, which has in its care the invalids who have left the asylums of the Seine, showed in 1894 a budget, in expenditures and receipts, of upwards of $17,000.

The Relief Society of Brandenburg has a capital of $6,000 at its disposal; that of Friedrichsberg (Hamburg) expends above $1,000 annually for the insane; that of the Grand Duchy of Hesse in 1892, made an outlay of about $4,200.

The assets of the Guardian Society of Milan in 1892 were estimated to be more than $52,000, the Society of Reggio-Emilia about the same time controlled a capital of about $5,400; that of Imola had a fund of $600.

The Society of the Needy Insane of Saint-Gall at present shows a capital of $15,800; that of Lucerne at the close of 1891 had assets to the amount of $17,000; the Society of Zürich, $3,600 at the same period; that of Appenzell, $18,200; the Society of the Canton of Grisons at the end of 1883 had a balance in hand of $14,000; that of Argovie, about 1890, $1,350; that of Berne, in 1891, $5,200; and that of Basle in the same year, $2,380.

According to the foregoing figures, borrowed from the excellent work of our distinguished colleague, Dr. Giraud, medical superintendent of the Lunatic Asylum of Saint-Yon (France) and Dr. Ladame, privat-docent in the University of Geneva (Switzerland), we call attention to the brilliant prospects and the extraordinary progress made by guardian societies in many countries, but especially in Switzerland. In the valuable statistical tables prepared by Dr. Ladame may be read the figures of the members, subscriptions, the donations and bequests, the number of insane who have been relieved, the total of the expenditures of such relief, and the assets of the different Swiss societies from the time of their establishment to the time of the latest reports. There we see, with great satisfaction, the vast number of those who take part in this work,— one thousand, two thousand, as many as six thousand members!

In looking for the cause of this prosperity, it may be stated that it is due in part to the untiring zeal of its members, and especially of its executive committee. On the other hand, the rules which they have formulated have a truly democratic basis, and permit the poorest as well as the most wealthy to take an active part in the prosperity of the society. They have further increased their income and guaranteed their existence by the organization of a series of subsidiary means worthy of the highest praise. The executive committees have mingled the useful with the delightful. The work in certain asylums has been so arranged that a certain proportion of the gross profits is turned into the treasury of the guardian societies. These committees prepare entertainments, concerts, lotteries, etc., which at once foster the end in view. A philanthropist, and very frequently the physician for the insane, gathers together the members of the society and the patients. At these gatherings the members speak upon some question of more or less interest. They strive to discover means as well for ameliorating the life of the unhappy inmates of the asylum as for the alleviation of the distress of their families. They likewise give popular addresses upon the nature of mental derangement and the predisposing and occasional causes of this painful disease, and upon the preventive treatment of the evil. In a word, they deal with all those questions which pertain to the moral elevation of the people.

In so doing, the members of the guardian societies contribute to the development of a noble idea, in which every man should be able to participate in the widest sense,— mutual aid by all means obtainable, moral as well as material.

Popular addresses upon the means to be employed for combating the prejudices against the insane and asylums are of vital necessity. Popular writings upon the same subject should be distributed in every locality where it would be impossible to give lectures.

Insanity is a disease of the brain; and the institution which is to receive these invalids must be a hospital, and not only a retreat for protecting the insane against themselves and against society. The asylum for the insane is a place where the sick should be treated according to the latest development of the science of medicine.

In the United States "asylums" for the insane exist no longer: there are now only "hospitals" for the insane. In this country, too, distinguished alienists do not like even this appellation; and they propose to replace it by "Hospitals for Diseases of the Brain." This modification in nomenclature is only a question of time; and we are astonished, indeed, that it is not yet introduced everywhere.

Within the last twenty-five years modifications have been introduced almost everywhere into these institutions. In most parts of Europe as in the United States the methods of restraint* have disappeared. With very few exceptions quiet has been found necessary for every hospital with bed-treatment of the sick, capable of improvement or cure. If the lunatic † be an invalid he should consistently be regarded as such. He should never be treated with harshness or rudeness. Instead of being regarded as a dangerous being, he should be approached with supreme patience. If he be allowed to fly into transports of anger or acts of passion, his cure is retarded. He should never have the slightest reproach, however well merited. He should never be laughed at. He should not be offended by thoughtless looks or gestures. The subject of his condition should never be discussed in his presence. He should not hear jokes that are coarse. As an invalid, his suffering brain should be spared, protected, and preserved from everything that might injure it. It is cruelty to neglect giving prompt rational treatment to the insane.

How may the existence of a mental disease be recognized? This is, indeed, a question at times very difficult to be determined; but, for the object now in view, it is sufficient to be acquainted with certain salient characteristics and to fix certain landmarks. In the man on the verge of madness, changes take place in the usual habit of life, in his intellectual faculties themselves. The comprehension as well as the formation of ideas, the imagination, the judgment, the moral disposition, the affections, the antipathies, the manner of acting, etc., undergo changes sometimes temporary, sometimes permanent. These vicissitudes are exhibited either in depression or in excitation, fear, exhilaration, indifference, enthusiasm, the depreciation or exaltation of self, immobility, restlessness.

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* The restraint still exists in Belgium, France, and Italy.

† The conception that one must form concerning the insane: Whoever has been ill, though it be merely the result of indigestion or insomnia, of mental exertion or of any excess whatever, knows how greatly the act of thinking may be disturbed, how one becomes capricious, irritable, and how his environment must suffer the consequences. These signs are not those which one meets in mental diseases; but it cannot be denied that this condition is abnormal, a state of mind due to some cause or other which must be speedily removed. If the continuance of this state be prolonged, it may produce a mental disease even in that man who is best endowed from an intellectual standpoint. There is, then, no more cause for blushing at a mental disease than at pleurisy or at rheumatism of the joints, or at a fracture; and if the acts of a lunatic are not those of a man in the normal state, it must be remembered that they are the result of his sickness.

One seeks solitude and is morose,—what interested him once is now a matter of indifference; his ideas and recollections become slower in formation. Another seeks society, is full of vivacity and whims. He has lost the feeling of propriety. Trifling causes provoke undue vehemence of action. The patient may have a feeling of an increase of strength or of comfort. He works more easily and with greater persistency. He becomes enterprising, widens his activity, and exhibits greater devotion and generosity toward others. His conversation has become more animated and brilliant. He becomes more extravagant, begins fresh enterprises, abandons them and replaces them with others. He incurs expense beyond his resources, makes speculations and throws himself into every kind of excess, creates for himself suspicious surroundings, etc.

One complains of pain: another feels better than ever. One becomes gloomy, incommunicative, distressful, irritable, capricious, egotistical. He may be found talking to himself, having abandoned his acquaintances and his duties without any motive whatever. This whimsicalness is shown in the expression of the face, in his manners, in his gestures, in painful bodily sensation and pains in the head. His sleep is gone, troubled, or, on the contrary, there is drowsiness, redness of the face and eyes, and digestive disorders.

All these phenomena contrast with the previous habits of the individual, and must indicate a disordered mental condition. This is the time to summon the aid of an alienist.

Prejudices.—We have been desirous of indicating, in a few words, what is to be understood by mental disease and what by lunatic, and what by the hospital to which he is to be intrusted. The people still remain distrustful in regard to the asylum. They are not sufficiently convinced that cures are possible, and that these cures are more numerous and rapid if the invalid is placed there in the beginning of his malady.

People look with too much suspicion upon those who are suffering from this disease, and even upon those who leave the asylum thoroughly cured. These are kept at a distance with a certain mistrust; and the harsh experiences which often await those who have the good fortune to leave the asylum are very soon the cause of a relapse, many times more difficult to treat than the first attack.

It is the duty of the guardian societies to combat these prejudices. It is therefore of importance that the people learn to take an interest in the life of the asylum and the treatment of those who are confined therein. These results can be obtained only with the constant co-operation of persons of broad ideas, whose devotion will extend itself even to the depiction in lectures of the suffering and woe engendered by mental diseases, the hope that may spring from an early and rational treatment, and the conditions which may contribute to recovery and prevent a recurrence. These practical addresses, treating in a popular manner and from a practical point of view the principal questions raised in families and in society by mental diseases, must furnish instruction as to the method of dealing with invalids under the different conditions which may arise before, during, or after his residence in the asylum. Such addresses have been given in Switzerland for many years with the greatest success. They are printed in the annual reports, and widely distributed among the people.

In this noble work every citizen can and should take part. The prejudices relative to mental diseases must be done away with, help must be given both by word and deed to all those who return to social life and who have need of advice and support. To attain this supreme end, neither too much good will nor too many kind hearts are at our disposal.

These prejudices must be opposed not only in the immediate surroundings of him who is insane or of him who has been so, but as well in the case of that person whose mental faculties are still suffering. The fresh cares, the grief, the wretchedness, the idea that his disorder, fresh or cured, is to bar his way to the resumption of his previous position, drive him to distraction and despair. In opposing these prejudices, by helping the insane and their families, love and sympathy for the most unhappy and most abandoned creatures are aroused among the people. Thoughtful people will be bettered by it. The instinct of benevolence will be awakened and will bear admirable fruit. People will cease to talk of madmen and "cracked" brains, and will speak of the invalids and their sufferings. The despair, that once was, will give place to new energy, depressed spirits will rebound, and wretchedness will be relieved.

It is here that guardian societies can render their best services and in doing so they have secured the greatest results.

Pecuniary difficulties should not be allowed to delay the placing of the invalid in an asylum, or at the opportune moment when medical agency might operate efficaciously. We are under moral obligations to make people know the duties which they owe to these poor invalids.

How can the causes which predispose to mental alienation be diminished?

The struggle against predisposing causes of mental diseases is very complicated and beset with difficulties. Here are found naturally, and first of all, those which lead directly to human degeneration and which demand the intervention of legislative authority. Of what avail are guardian societies in the face of a palpable indifference, which remains with arms folded before the incessant progress of alcoholism, when Scandinavian countries for several years have been teaching us that there is a possibility of decreasing, not only the cases of mental derangement, but even of moral perversion, idiocy, and a series of physical infirmities and even criminality, the direct consequences of the degeneration of the masses.

Until the dawn of this new era, a struggle without truce must be waged against alcoholism, the cause of so many misfortunes and the physical and moral ruin of so many families. The societies for the guardianship of the insane, as all other societies of guardianship and mutual relief, must join common cause with the societies against the abuse of alcoholic drinks, and must prove by statistics how much governments contribute to the error in leaving unconsidered one of the most important social questions. It must be shown, if necessary, mathematically how many millions are wasted annually in abetting, or at least in tolerating, all those evils engendered by alcoholism. The work of guardian societies would be largely simplified if they possessed the moral support of government. They would labor with a much greater success if the millions saved from this source were turned into their treasury. It may be affirmed that every detail of their programme might be realized in a single day.

It is a matter of importance that the public understand the causes of mental degeneration. In struggling against them, posterity is protected. We have already mentioned a number, but those which are the most common must be attributed to heredity. Among those persons most predisposed to the transmission to their children of the germ of mental derangement, we must mention those who are inferior intellectually, epileptics, lunatics, hysterical and tuberculous persons, those tainted by alcohol or by syphilis, and those who are the issue of consanguineous marriages. It must not be forgotten that certain physical or moral causes may operate during the period of gestation, which contribute to the modification of the fibre, and consequently of the cerebral functions; that the child also at the very moment of birth is exposed to cerebral accidents by traumatism or to the consequence of an infectious disease.

It is also important that the families, and, better still, the patrons of the society, be capable of meeting these different factors of degeneration. Those children who are backward in their education should be guarded and intrusted to special schools. If experience shows the impossibility of educating them normally or that they are affected by an incurable or transmissible nervous disease, they must be intrusted permanently to a special asylum. If this last precaution is not taken, they must be dissuaded from marriage.

Medical aid should be summoned more frequently, and particularly the aid of an alienist, when the intellectual and moral future of the children is at stake, and even more especially when it comes to the question of marriage.

Guardian societies supported by the medical body, and especially by alienists, would also be doing an eminently useful work in sustaining by moral and material means those indigents who suffer from want, from disappointment, nervous affections, neurasthenia, epileptics, those affected by hereditary diseases, etc.; that is to say, by one affection or another which may become the prelude of a mental disease. Intervention should consequently occur before the disease manifests itself. Such is the surest prophylactic in regard to madness.

In the majority of cases, especially when the asylum is not in a populous centre, this work is incumbent upon the corresponding members intended to represent the guardian societies who have their offices in a great centre. These corresponding members make up the best part of the mainspring of these societies. They fill an active and arduous position. They should be formed into divisions, and perform, in a general way, the duties incumbent upon the titular members of these societies. They should make inquiries, exercise supervision, and inculcate the principles of morality, and should distribute relief. The members should be gathered particularly from among the magistrates of townships, physicians, clergymen, teachers, directors of charitable institutions; in a word, every man influential in his community should be won over to the cause of the insane. They should find it at once a duty and a pleasure to be devoted coworkers in this good cause. The corresponding members would communicate with the central committee of guardianship whenever the need should make itself felt. They should be authorized to correspond with the physicians and directors of the asylum in regard to the insane within their district.

Education.— Our mission, however, is not only to discover the means of diminishing mental alienation and degeneration. There is a class who particularly demand our attention because they have inherited from their parents insufficient cerebral matter, and are thus rendered incapable of occupying an honorable position in society. These must be provided with an education.

An absolute separation of the duties of guardian societies appears to us impossible. Guardian societies, desiring to attain the best results, produce records that are very instructive. But they would be much more so if the inquiries and examinations were conducted in a more methodical manner; that is to say, upon the basis of morbid psychology.

Through these records an exact knowledge is acquired, *grosso modo*, of the characteristics peculiar to certain families, their defects, their vices, their nervous or mental troubles. The children of those parents who have been the subjects of special guardianship are soon recognized. If the child predisposed by hereditary or acquired degeneracy is not placed from his earliest childhood in an environment calculated to counteract these tendencies and to correct these defects, very often he rapidly falls into the class of incorrigibles, the despair of society.

Guardian societies, however, must exert an active influence in the creation of special asylums for backward children and idiots, as long as such institutions do not exist in sufficient number. In order that their work may be complete, it does not suffice that they have protected the insane during the different periods of their mental trouble or that they have relieved the families of the feeble-minded during this lapse of time. During the period of guardianship the visiting members should learn the size of the family as well as the physical and psychic qualities of its different members. How many feeble-minded, how many of those who are destitute of understanding, are still, especially in villages, subjects of ridicule and of annoyances which destroy the little moral sentiment with which nature has endowed them! How many morbid crises might be averted in their effects and in their sequels if those who are interested were to find in every locality some helpful advice, some encouragement to appeal for timely treatment, and the dissipation of their apprehensions with regard to the disposition of the insane!

The backward child or idiot should be placed in a special institution, where he will be able to receive his education and at the same time special instruction conformable to the latest scientific data.

Extraordinary progress has been made in this field within half a century. In France, in England, in Germany, in Scandinavia, in the United States, special establishments have been opened; and numbers of devoted men, teachers and psychologists, are constantly busied in advancing this great work. By the study of individual cases a classification of those deprived of intelligence may be reached into children capable of learning and those who are not. The first are in turn subdivided and classified according to the capacity they exhibit.

It is not a rare occurrence to discover at times special aptitudes in these children, which afford room for cultivation; but they must be taken in time, otherwise their evil instincts are permitted to develop, and they become dangerous, vicious beings, and malefactors. Many such unfortunates are in prison.

Some very important books have been published on this subject. There is even a special periodical publication* and a series of congresses have contributed to the determining of the means by which the instruction of backward children may be perfected.

The Care of the Insane.— The insane person is an invalid whose brain is diseased. He must not receive the least hurt. In dealing with him, one must exercise the utmost patience not to give way to passionate words and to refrain from any exhibition of anger, even when the invalid seems deliberately to exert himself to provoke and irritate those who are about him.

It is important that his diseased organ be protected from everything capable of doing it injury. Whether the invalid has been guilty of excess in the use of alcohol or not, beware especially of giving him alcoholic drink. Of the complete uselessness and even of the injuriousness of alcoholic drinks, experience has given a more exact demonstration than the most subtile scientific arguments could produce. In time of war as in time of peace, in whatever climate or temperature, whatever may be the meteorological conditions, soldiers endure forced marches more buoyantly when they abstain entirely from the use of alcohol. Thousands of merchantmen leave our ports without carrying the least drop of the poison: the majority of whalers are total abstainers. These experiences are confirmed almost mathematically by the works of Dr. Destrée,* which prove that a stimulating action upon the muscular system cannot be attributed to alcohol, and that the amount of work performed under the influence of this agent is less than that done by workmen on an empty stomach. Dr. De Boeck † in his turn has shown that alcohol acts in the same way upon the psychic faculties, that it lowers cerebral activity and precipitates the loss of mental modalities. So much the greater, then, is the need for the avoidance of giving alcoholic drinks to one who is threatened in his mental faculties.

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* Whoever wishes to investigate this interesting question will find full and excellent information not only in the "Proceedings of the Conference of Charities and Corrections," but also in the German journal, *Die Kinderfehler Zeitschrift für Pädagogische Pathologie und Therapie, in Haus, Schule, und sozialen Leben*, published under the direction of Dr. Koch, Chr. Ufer, and Professor Zimmer, in Langensalze (Germany) for the last four years.

So much the more must the invalid be cared for if his disease be of recent date and if his morbid troubles have developed rapidly. It is now that his brain has the greatest need of rest. Every exciting or disturbing communication must be kept from him. He must not be distressed by visits. He must not be allowed to take part in the affairs or anxieties of the family; and diversions pleasant in appearance must not be provided for him, since they induce the most adverse results.

The invalid has need of a trained physician, of intellectual and moral rest. Here it is that an intelligent and devoted member of the guardian society, with certain notions concerning the moral treatment of madness, may advantageously contribute aid. He may assist the attendant physician, when necessary, by seeing that prescriptions are carried out and by helping to inform the family concerning the measures to be employed on behalf of the invalid.

What is to be the attitude of those who surround the lunatic during the anxious days and hours which may precede even the first visits of the physician? It is of vital importance that one should preserve the utmost equanimity. The supervision should not be interrupted. The patient must be prevented from indulging in injurious acts, an attempt should be made to keep him in sight, and a sufficient number of competent, calm, and thoughtful guardians should be allotted to him. Their presence alone is frequently sufficient, without other interference, to prevent every act that is reprehensible or dangerous to the invalid. They must impress upon the patient, both by words and deeds, that they are there solely to serve and protect him and to provide for his needs. An intelligent and kindly person may in this way do much good and prevent much evil. It is such persons that ought to be found in guardian societies.

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* Destrée, Report of the Conference against the Abuse of Alcoholić Drinks, held at Brussels 1898.

† De Boeck, Upon the Influence of Alcoholic Drinks upon Mental Exertion, 1898.

All insane persons curable or capable of improvement do not require treatment in an asylum. Many of them may be treated to advantage at home. Others may be intrusted to friends on the condition that they find there an environment more favorable than that in which their trouble developed. It is the business of an experienced physician, fully familiar with mental diseases, to judge of the advisability of measures to be taken.

The segregation of other cases is, however, the most effectual method of preventing the exposure of the patient to dangers as well as to keep him from injuring those who surround him. Very frequently the invalid becomes tranquil the moment that he is treated in an asylum.

Generally speaking, treatment is much more efficacious at the outset. Immediate treatment is not only an advantage to the invalid, but may also be the source of real and tangible economy. The invalid confined from the beginning of his trouble has a greater chance not only of a cure, but of a cure in a shorter time. To defer treatment is to retard his cure, very often to prevent it, and even to reduce the unfortunate to an incurable condition.

In dealing with the confinement of the insane in asylums, it is not seldom that we meet persons imbued with old prejudices and full of mistrust in regard to this kind of institution. Happily, these apprehensions are now rapidly diminishing. They will be completely dissipated from that day when the asylum shall be transformed into a hospital and when the insane shall have completely thrown off their shackles, as in Germany, in England, in Holland, in the United States, in many of the Swiss Cantons, etc.

The members of the guardian societies ought to be divided into numerous sections. Every community of any importance must have its own. The members must possess a certain acquaintance through the study of popular writings, with mental alienation and the manner of treating the insane. Thus equipped, they would be enabled to make themselves useful to unfortunates afflicted in their intellectual faculties and to perform the most valuable services. They would alleviate much misery. Not only would they come to the relief of distressed families, they would be a consolation to those who are troubled in mind, they would lend their assistance to obtain the necessary documents for admission to the asylum and to furnish to the management of the hospital all requisite information. Fitted in a peculiar manner to assist those who are afflicted mentally, they would understand better than relatives the importance of the information desired by the alienist physician. Hence it is the duty of the latter to co-operate, as far as lies in his power, in the work of guardian societies and to devote to it all his heart and mind.

In the course of the provisional attention given to the insane, those who are in attendance must act with all that discernment and tact indispensable for the proper performance of their work and the avoidance of mistakes. If difficulties are feared, if there is reason to suppose that the invalid will object to going to a hospital, it will be well to avoid acquainting him with the plans contemplated, at least any length of time in advance. The decision will be communicated to him only at the last moment, and in certain cases only upon the instant of departure. This must always be done without waste of words, in a kindly tone and while asking the advice of the physician and of the relatives, already convinced of submitting the invalid to appropriate medical treatment. It must be said, however, that the invalid should be acquainted with his new destination. Those who assist in his removal would be guilty of a vast imprudence in deceiving the invalid, and thus causing him to lose all confidence in those who have instituted the removal. Such a proceeding would be prejudicial to the patient, and he must be given to understand that he is going to be intrusted to new medical attention.

Any discussion with the patient concerning the step to be taken has little result ; but it sometimes happens that the presence of an asylum guard, tactful and accustomed to the transference of the insane, will have a happy influence in facilitating the departure.

It is, moreover, desirable that the guardian societies should provide members who are thoroughly fitted for their work, who can lend their assistance up to the very moment when the door of the asylum is shut behind the patient.

An insane person who has been cured, far from cherishing any ill-will against his relatives or his attendants, will be grateful to them for having placed him in an asylum.

On leaving the patient in the asylum, it is well to address him in kindly words, in order to arouse his spirits and to show that confidence is felt in the care of the asylum.

The endeavor by acts and advice to promote the committal of the insane poor, and particularly of recent cases, is the first object of a guardian society.

During the residence of an insane person in an institution the guardian society may continue to perform a very efficient work. Already one member or another has co-operated by giving in writing such information as he deemed indispensable to the asylum physician. The work of the physician is often beset with difficulties, and it is a gratification for him to feel himself supported by the confidence of the parents and guardians of the invalid. This confidence must be absolute, and must be shared by the guardian society. Visits by the family are often harmful in the early part of the disease, and may take place only when unattended by evil results. In the latter case, family visits are a comfort to all insane persons. They serve to foster the emotional sensibility and the intellectual activity of the invalid, both of which are so near extinction.

No insane person should receive visits from the members of his family without consent of the authorities. The visitor must talk quietly of whatever is engaging him, and must not cross the patient in any of his morbid notions or eccentricities, unless permission has been given so to do. They may talk of his family. They may talk of those things in which he was interested before his confinement. In a word, without any appearance of concern in regard to them, let an endeavor be made to draw his mind from his insane ideas, and to replace them by sensible notions.

Those members who are more conversant with the methods employed in asylums, with regard to lunatics, will not allow themselves to be disturbed by any ill reports that may be circulated against these institutions or their inmates. Often enough the invalids themselves complain either of the staff or of the obstacles put in the way of their freedom. Certain of them complain of the ill-treatment they undergo: whereas these complaints result only from their frenzied notions or from their hallucinations.

Guardian societies may aid in multiplying the means of diversion. In every well-organized asylum, entertainments should be given periodically, at least once a month. The guardian societies should arrange for concerts, plays, games, amusing and recreative lectures, etc. The government of the asylum should take part in the carrying out of these means of distraction by taking an active part in the different arrangements. The invalids, also, in their turn, should be employed to make the entertainments more attractive; and they should take a personal part in all. By their participation a recreative action is exercised upon them; and, while their memory and understanding are being cultivated, their pathological ideas are being diverted as much as possible.

Thus guardian societies, in extending their patronage to all undertakings within the asylum which may contribute to the recovery of the invalids or to the comfort of those for whom the doors must remain forever closed, will encourage, stimulate, or awaken the initiative of the administration. Singing, accompanied or not with gestures or with simultaneous movements, is too little cultivated. Walks in the meadows are likewise too little practised. The musical exercises should alternate with open-air walks, with excursions into the country, and with work, the latter in its turn being as varied as possible.

All these sources of recreation, from which we should not omit the personal visitation of the sick, are of the greatest benefit to the insane. Experience abundantly proves it. Such recreations inspire them with strong confidence in the future and bring a great quiet into their lives.

The moral aids which the guardian society may render the insane are more numerous still. How often does it happen that the invalid, who had become diseased through a departure from the normal habit of life or because he has committed certain regretted acts at the beginning of his trouble, sees himself being gradually estranged from the sympathy of his family and friends! The indifference, apathy, or anger of his friends weighs upon him during his confinement; and, ill though he be, the invalid suffers from it, while feeling himself powerless to regain that affection of which he stands so much in need.

His guardian will watch over him, and, knowing that peace is essential, particularly in a family of which one member is insane, and suffering from the absence of those sentiments which should bind them together, will seek the most favorable opportunity to bring about a reconciliation. It is very seldom that an object so ardently desired is not obtained. This end once gained, the invalid — who, although incurable, is endowed with good moral sentiments — will be enheartened, consoled, and rendered as happy as possible. The subject who is capable of recovery will receive still greater benefit. He will catch a glimpse of his liberty, and look forward to it in the delightful hope of returning to his home, happy and welcome; and the consoling news that all disagreement has disappeared will contribute singularly to animate his spirits, to encourage him, and to promote his recovery.

The guardian in his turn, happy in the accomplishment of his purpose, will be rewarded for the trouble he has experienced in behalf of an unfortunate. He will have helped the invalid to regain his position in the family, and will have played a large part in his recovery.

The assistance of the bereaved families in need of aid seems indispensable. Acquaintance may be made with what is taking place in the families of those who have a member in the care of an asylum. It is important in the treatment of an insane person that the environments which surrounded him previously, and into which he will return as soon as his mental condition permits, be kept in mind.

The family, before the confinement of the insane, may have made considerable sacrifice in the attempt to cure him at home. The invalid, on account of his intellectual trouble, may have wasted a part of his resources, destroyed a part of his furniture, of his clothing, or of his tools. The invalid under treatment in an asylum may have left a wife, children, or aged parents behind him who are in want; and he must be made to know that charitable persons are caring for those who are dear to him, affording them aid according to their need, in order that their life may be made comfortable. He must know that they will even assist in restoring the home and giving it the comfort which it possessed before the development of his terrible malady. It is the work of the guardian society not only to obtain work for husband or wife, parents or children, which will permit them as much as is possible to restore a certain comfort to the fireside, but also to come to their assistance in case of an insufficiency of material resources.

If the patient, when recovered, has not the tools necessary to resume his trade, his guardian should provide them. If necessary, the guardian will search for an employer with whom the patient may be placed immediately upon his exit from the asylum. If, because of poverty his linen or clothes are insufficient to enable him to make a respectable appearance or to protect him against the inclemencies of the weather, a guardian will always be at hand to clothe him well and warmly. If it is discovered that the patient has no resources and has been unwillingly compelled to pawn certain of his valuables, let some reasonable attempt be made to redeem them as well as to pay his small debts or his rent, especially in such a case where it is shown that his arrears are a source of trouble to him and his injured self-respect forms an obstacle to his recovery.

Moral treatment, one of the most important agencies of therapeutics and mental medicine, thus gains a valuable adjuvant, whose importance cannot be too highly appreciated. The thought, the assurance, that charitable souls constantly surround them as well as their relatives, in order to afford material and moral aid and to help them with the best counsel, is most encouraging for the insane. It reanimates them, and contributes to the dissipation of the gloomy thoughts that may retard the improvement or recovery so much desired.

Besides the question of charity, there arises inevitably the question of economy. Happily, the work of the guardian society contributes to diminish the length of residence in an asylum. The State as well as the provinces and townships must comprehend that guardian societies protect the interests of public authorities, and have a right to the most liberal material support.

After-care.—The patient has now been cured or has recovered to such a degree that confinement is no longer necessary. What is the method to be pursued in regard to such a person? It will frequently happen that the work of the society is fully evident, that certain duties remain to be performed in regard to him who is about to return to his home. His cure is not yet sufficiently established, or it may be that his improvement, already notable, may be furthered by dint of certain special precautions. In either case the conduct of the guardian must be actuated by the utmost prudence. He must never indulge in unbecoming allusions or ungracious words in reference to the past of his protégé. On the contrary, he will exhibit the most cordial kindness. He will, if need be, shield him from all anxieties and difficulties, and will promise his help and support in the struggle of life. If necessity be felt, however, an exception must be made; and in some cases the counsel given will be of the most paternal character.

During confinement the invalid has been prepared for his future career, and has the conviction that a beneficent hand will succor him. If, contrary to expectation, it has been impossible to find work for him, which he must have for his own support and that of his family, aid must be continued to him. Relief must be extended until he has found employment.

The guardian of the person who has thus regained his liberty will follow him step for step in his new life, and will strengthen him in his better feeling, if reason still slightly totters. He will protect him against the manifold dangers to which he is exposed in his precarious and exceptional condition. He will protect him untiringly against the evil suggestions of poverty.

The lunatic cured, and restored to work, will continue to be the object of the peculiar care of his benefactor, who will commend him to his employer and to devoted friends. If the work supplied should not be sufficiently lucrative to meet his needs adequately, the deficiency should be made good by periodic relief.

The difficulty of the task of the guardian society in regard to one who has once been an inmate of the asylum cannot be disguised. The creation of a well-organized Convalescent Asylum with workshops, and, if necessary, arable land, would fully meet the end in view, the protégé being thus the object of the constant and intelligent care of the staff. Unfortunately, this wish can only be realized in the great centres of population. The asylum for convalescents is, moreover, not without inconveniences. Those insane persons who are cured or appreciably improved generally prefer their own home. We have had the opportunity of questioning many of them in regard to this matter and of showing them the advantages of residence in a special asylum. The idea pleased them but little, and, except in special cases, where the persons had no home of their own, the special asylum will be little favored by outgoing invalids. The *sine qua non* would perhaps be the only reason which would make such institutions acceptable. But the question might be discussed at length; and the mental convalescents would probably change their opinions if suitable convalescent homes were instituted and provided with all the resources of an ordinary asylum for the insane, including the medical services of an alienist who would take the precaution of returning convalescents to the asylum as soon as any aggravation of their trouble was manifested.*

In countries where the population is condensed and where *colonies* might be multiplied, these could be used as convalescent homes. Experience has shown that there is in all asylums a number of harmless patients who could be intrusted to the colonies, and there is no doubt that the presence of the convalescents in these colonies would be beneficial to the invalids, and at the same time to the material interests of the colonies. Already there are several asylums in Germany which possess such annexes designated by the name of colonies, and there is an ever-growing movement toward their multiplication.

A very interesting discussion of the question of the after-care of the insane is to be found in the Proceedings of the American Medico-Psychological Association of 1897 and 1898.

The insane who are notably improved must become the object of still greater care. The medical alienist, except under exceptional circumstances, can grant them their liberty only conditionally; that is to say, that they must remain under the direction of medical advice and under obligation to admit and follow the counsel of the guardians who will be assigned to them.

Here our task is finished.

We shall not stop to discuss the objection that the organization of a guardian society in this or that place is impossible. Success has crowned the efforts of every serious desire to establish such a society.

Inaction is an error. The causes of failure must be overcome. Perseverance will produce the most astonishing changes in opinion. Thus, for example, the canton of Argovie (Switzerland), which com-

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*On the subject of Convalescent Homes, in the *American Journal of Insanity*, 1898, p. 637, we found the following note in support of the necessity of these homes; "Convalescent Homes for patients from hospitals are springing up increasingly in our communities, and their need is well recognized. Yet, if destitute convalescents from bodily disease need after-care, even more do those from mental disease, because there is no malady from which recovery is in every sense more difficult than from insanity. The patient of small resources, who has been insane, has generally lost or exhausted all his means; and months, sometimes years, have passed during which he has produced nothing for himself or family. If he has no family, he has no place or person to depend on; and, if he has a family, he is either adding to their burdens and their misery if they receive him, or if, as in many cases, he is repudiated by his own nearest of kin, he is still more wretched."

menced in 1878 with 24 members, in 1885 numbered 1,200! Let no one plead public indifference. What is required is incessant work and the employment of all means which can contribute to success. Nor may it be urged that benevolent societies are already too numerous. If it be true that each has its limited budget, and that the membership is too much restricted, let the amount of the annual subscription be lowered, and the work will then become so much the more popular. The Guardian Society of Berne at this moment numbers 6,500 members.

Furthermore, it cannot be objected that the fluctuation in the number of occupants in the asylum is insufficient. If the number be small, the resources will always be in direct proportion to the number of inmates; and the number of persons who require relief will always be small. Moreover, a guardian society should not be limited to a single town: it must extend over a whole county or even a whole province.

We might easily multiply objections, and refute them with as great readiness. Suffice it to say, however, that the organization of a guardian society is always possible. When the people shall have become interested in the cause of the insane and will concern themselves about his assistance, they will more fully appreciate the important duties which are incumbent upon every good citizen. A kind word or good advice at an opportune moment often exerts the most happy influence upon the fate of the feeble-minded or even upon that of an insane person who is completely cured.

We shall not devote a special chapter to the resources necessary for this organization. The data in regard to this subject will be found in the Scheme of Regulation annexed to this paper, and which is in force in the State Asylum for the Insane at Mons.

The preceding work enables us to present the following conclusions:—

1. The creation of guardian societies in every country is advantageous.

2. In the same manner as societies for the protection of abandoned children, convicts, beggars, and vagabonds, guardian societies must originate with private initiative, at the same time securing the moral and pecuniary support of the public authorities.

3. In order to have a complete organization, it is desirable that the guardian societies should form but one division of the charitable

societies for the protection of foundlings, convicts, mendicants, vagabonds, and insane.

4. Every asylum for the insane should have an affiliated guardian society.

5. Guardian societies must extend their action to the person who is insane and his family. Guardianship will be exercised before, during, and after asylum life.

6. The extension of the work of guardian societies imposes new sacrifices.

7. Every charitable person, whatever his means, must be made to take an interest in the work of guardianship. If those members who contribute a certain fixed sum have a voice in the general direction of the societies, others must not be excluded from the same right who have the same intentions, but do not occupy the same favorable financial position. The latter members may be considered as adherents to the work.

8. If a certain class of persons, by reason of their leisure and financial position, can devote themselves to the work more or less continuously, materially and morally, their help under certain conditions should be accepted, even as that of all other persons who may offer their services.

9. Guardian societies cannot thoroughly carry out their work unless they are well informed concerning the duties to be performed. More or less detailed regulations would be of the greatest assistance. But the purpose would be better served by the preparation and publication of certain questions relating to the knowledge indispensable for helpful interference, as well in those cases where mental trouble has just been certified as in those where preventive measures should be taken to check the blowing up of the malady.

10. Guardian societies should co-operate with the public authority every time that they meet a cause of degeneration or misfortune which, with their help, might be reduced or destroyed.

11. The subsequent Conferences will report these measures and the results obtained.

APPENDIX.

SCHEME FOR THE REGULATION OF A GUARDIAN SOCIETY IN HOSPITALS FOR THE INSANE.

I. OBJECT OF THE SOCIETY.

The aim of the guardian society is: —

1. By advice and acts to assist in securing the admission of the destitute insane to hospitals, particularly of fresh cases; to come to the aid of the insane, who are in a hospital, by moral support, by encouragement, by prudent advice, by the strengthening of family bonds, by various methods of alleviation, and, notably, by organizing, in conjunction with the management, entertainments, periodic amusements, as well as to assist the invalids after their departure from the institution.

2. To have rational attention given by private treatment to such of the insane who for any reason whatever cannot be confined in a hospital.

3. To assist the families of invalids deprived of their support.

4. To strive for the development of public assistance of the insane, in every possible way to diffuse among the public rational information concerning the prejudices which exist against the insane, mental diseases, and asylums, as well as concerning the causes, the nature and symptoms of insanity, the treatment and protection of the insane.

5. To provide as far as possible for the education of those wretched creatures who have inherited a fatal tendency to mental diseases.

6. To urge the establishment of asylums for backward children and idiots, that they may be given a solid as well as a special education, according to the latest direction of the science of mental medicine and pedagogy.

7. In default of a provisional administrator, to protect the interests of the patients as long as they themselves are unable to exercise such care.

II. ORGANIZATION OF THE SOCIETY.

The society will be composed of titular members, of patron or perpetual members, of honorary members, of adhering and corresponding members.

Titular members will pay a minimum annual subscription of one dollar (five francs) or make a single payment of thirty dollars (one hundred and fifty francs).

Patron or *perpetual* members are those who, without being able to take a personal part in the care of the insane, wish to help in their relief by means of a gift of at least sixty dollars (three hundred francs). Nevertheless, if their time allow, they will be permitted to associate themselves with the titular members and co-operate directly in the work of the society.

The society may nominate as *honorary* member any person who may have distinguished himself in his devotion to the insane.

The appointment of honorary members is made at the general meeting, held annually. Their candidacy appears in the order of the day's meeting.

The *adherent* members pay an annual subscription of twenty cents (one franc).

The title of *corresponding* member will be given to every intelligent and charitable person, agreed upon by the committee, who accepts the work of an officer of information, of assignment, of supervision, or of control. The corresponding member is not obliged to pay any fee.

Titular and patron members alone exercise any deliberative power. Honorary members will be invited to the general meeting, and will have there a consultative voice.

III. ADMINISTRATION OF THE SOCIETY.

1. The society possesses a council of administration designated by the name of Committee of Guardianship. It concerns itself with all questions that interest the society, exchanges the results of its experiences, and presents its wishes and propositions. It determines the nature and extent of the relief to be given in each individual case. And, finally, it discovers and recommends those persons who, either by reason of their charitable nature or by their influence, are capable of aiding or promoting the work of the Guardian Society.

2. The committee is composed of a president, a vice-president, a general secretary, a treasurer, and other members elected by the general meeting.

3. An unlimited number of titular members may be added who will be glad to lend their support to the work.

4. The society may have an honorary president and vice-president. They are appointed at a general meeting of members.

5. The president, or, in case of his absence, the vice-president, presides at the meetings. He signs the minutes, the annual reports, and all documents intended to receive publicity. He represents the society in all its relations with the authorities.

6. The general secretary records the acts of each sitting of the Committee. He prepares the minutes for reading at the subsequent meeting, and, after approval, transcribes them in a special register.

He keeps another register in which he records the sayings and doings of the Committee, and every year, at the general meeting, presents a report on the work of the Committee.

Finally he carries on the correspondence and preserves the official documents and all other records which constitute the property of the society.

7. The treasurer has charge of the expenses, receipts, and of all acts pertaining to the accounts of the society. To facilitate the collection of subscriptions, every year, a fortnight before the time of payment, he sends notices to the different members, informing them of the date when their payments are due.

Every year, at the general assembly, he presents a report upon the administration of the finances during the past year. Approval of the accounts given by the general meeting relieves the treasurer of all responsibility.

8. All the work of the society is gratuitous. The Committee, however, may,

without reference to the society, employ the help of one or more paid agents whose duties are fixed by the Committee.

The members of the Committee are elected for a term of two years, and may be re-elected.

9. If the Committee has been constituted completely in one meeting, the drawing of lots will indicate at the end of the first year those members who are to submit to re-election.

10. In case of vacancy, resignation, or death, the Committee is empowered to provide for the replacing of the member. The new member finishes the term at the end of which his predecessor would have been submitted to re-election.

11. The meetings of the Committee are held monthly.

12. All deliberations are adopted on a majority of votes, whatever be the number of members present. In case of an equal division the vote of the President is decisive.

13. The medical superintendent, the assistant physicians, and the almoner may be present at the meetings of the Committee and have a consultative voice.

14. The business year finishes with the month of December.

15. At the beginning of each business year the Committee votes a regulation of internal arrangements.

16. The Committee forms itself at will into a number of divisions intended to manage the different branches of work. Each division chooses a president and a secretary, and determines upon the extent of its functions.

17. The Committee may, in the course of the year, modify its regulation at any time that the needs of the work require it.

18. At the end of the business year, within the first fifteen days of the month of December, the Committee convenes the titular, patron, and honorary members in a general assembly.

At this meeting the general secretary reads the annual report of the work of the past year, and the treasurer renders an account of the government of the finances during the past year. These two reports are submitted for the approval of the meeting, which then provides that it shall be printed and distributed to each member.

19. If the financial conditions warrant it, the society may publish and distribute papers of a popular character upon questions of mental medicine which will have been read and discussed in a general meeting. These papers will be inserted to follow the annual report upon the state of the society.

20. The annual report will publish the names and qualifications of the members as well as the totals of their subscriptions.

21. At the general meeting every member has the right to express his wishes or make propositions, provided that he has made them known to the Committee at least a fortnight before the meeting, in order that they may appear on the order of the day which is sent to each member along with the summons to the annual meeting.

The general annual meeting is terminated by the election of the members of the Committee proposed for re-election or in the place of those who have resigned.

22. All discussion upon matters foreign to the object of the society is forbidden.

23. The Committee may convoke special general meetings at any time that it may deem proper.

24. Upon written demand signed by twenty-five members the Committee is bound to convoke a special meeting. The order of the day declared the object of the convocation.

25. In every general meeting resolutions are adopted on a majority of votes.

IV. Financial Resources.

The resources of the society are made up:—

1. Of contributions and subscriptions of the members.

2. Of contingent grants from the government, from the province, or from the townships.

3. Of donations and bequests.

4. Of the receipts from benevolent entertainments, from charity boxes, lotteries, lectures, sermons, etc.

5. Of a part of the income of the work of the inmates of the asylum.

6. Of the income from the possessions and property of any kind that belong to the society.

The Committee may each year dispose of not more than half of its income. The other half will be used to form a society fund of two thousand dollars (ten thousand francs). This special fund having been obtained, nine-tenths of the income may be expended: the remainder will be added to the society capital, to be invested according to the decision of the Committee and the approval of the general meeting.

V. Relief.

The relief distributed to the dependants of the Guardian Societies must not be regarded as alms. The names of these persons, the nature of their trouble, and the relief granted must remain unknown as far as possible. In these conditions, those destitute persons who by reason of their self-respect or any other praiseworthy sentiment would never have accepted relief from the public or at the hands of official charity will gratefully accept the moral and material support of the society. Thus the Guardian Society will solace, comfort, and encourage a great number of families who, at some time appreciating the value of the services that have been rendered, will become useful workers in the society.

1. The Guardian Society will exercise every care on behalf of the insane who are not able to receive visits from their families through lack of the necessary means. It is empowered to come to the aid of such families.

2. The conditions of claim upon relief are known destitution, orphanage in the case of children, widowhood, physical disability for work, and the absolute lack of labor or useful occupation.

3. The Committee, first of all, cares for those within the jurisdiction of its own province; but at the same time it must offer help to any person domiciled in another community if the urgency of the case has been confirmed.

4. At the same time the Committee will make all haste to commend destitute persons to the charitable offices of his customary home.

5. Beyond moral aids, which consist in visiting and consoling the insane in the asylum and at home, in the protection of the parents and children of those who are confined, in facilitating the means of finding work for the insane who are about to leave or have left the asylum (the placing of dependants in workshops, commercial houses, in the country, etc.), in watching them in whatever place they may be employed,—beyond such help the Guardian Society may furnish them relief in kind, in money, in linen, in wearing apparel, etc., in the redemption of pawned articles and the payment of rents.

6. Nevertheless, relief in money will be given only in case of justified need: it may be given in small amounts. The beneficiaries promise to restore it as soon as they shall have attained a certain amount of comfort, as soon as their resources will allow.

7. Relief in proportion to the resources of the society is distributed under the auspices of the Committee.

In the interval between meetings and in cases of urgent need the Committee empowers the medical superintendent or his delegate to grant relief in kind. In any case, such relief may not exceed the value of two dollars (ten francs). At the following meeting an account is given of these disbursements.

Any modification with a view to improving the existing statutes will be admitted only on a majority of three-quarters of the members present at the general meeting.

The order for the day of this general meeting will bear the proposition which aims at a modification of any part of the statutes.

In case of the dissolution of the society, all its resources and archives will become the property of the hospital. The act of dissolution will be sent to the superior authority.

VIII.

Politics in Charitable and Correctional Institutions.

REPORT OF THE COMMITTEE.

BY LUCIUS B. SWIFT.

The late date at which, to fill a vacancy, I became chairman of this committee, as well as other unavoidable circumstances, have prevented conference with the other members in the preparation of this report. Being unable to speak for the committee, it seemed best to prepare a report which should speak only for myself.

This is a comparatively new agitation of an old subject. In 1885 Warden Cassidy said at Detroit, "Prison officials through all grades are largely, perhaps generally, selected for some personal or political reason wholly irrelevant to the question of qualification." This statement was true of the other public institutions within the scope of this Conference. In face of this well-recognized fact, meetings of various kinds continued to be held, and plans and philanthropies were discussed and launched, all the time disregarding the vulture which was eating at the vitals, and which must be killed before a satisfactory realization can be had of the high hopes of those who labor in the field of charities and corrections. Three years ago at Grand Rapids occurred the first formal recognition of the evil by this Conference. The discussion there was chiefly memorable for the frank inability of public officials to recognize the evil. Last year the committee of this Conference made an extended investigation; and from that, in its report, it pronounced the spoils system, as practised in these institutions, "a system of terrorism, under which the best and bravest men quail." The committee last year felt constrained to make its report general and to keep back specific facts. I am not under such constraint, and from long experience I have found that the way to produce an effect is to make some one smart. Offenders care little for condemnation of sin in the abstract, but pointing out particular sins is a different matter.

The situation is far from wholly bad: indeed, there is a large amount of leaven at work. From the Brattleboro Retreat comes the declaration that "politics and religion are absolutely an unknown entity in the affairs of this institution, from top to bottom." The superintendent of the State hospital at Toledo says, "It is as free from politics as if it were a private corporation." The warden of the Minnesota State Prison at Stillwater writes, "The question of politics is never raised; and, when appointments are made, the politics of the applicant is not known or inquired into." The New Hampshire Asylum at Concord says, "No dismissals or appointments ever occur for political reasons." Similar reports come from the heads of the Northern Michigan Prison, the Iowa Hospital for the Insane, the Iowa State Industrial School for Boys, the Delaware State Hospital, the Vermont State Prison, and the Tennessee Western Hospital for the Insane; while the Massachusetts Reformatory gives the all-sufficient answer that the merit system is the law, and that it is enforced. The Winnebago (Wis.) Hospital for the Insane says: "Dismissals only occur where there is incompetency. There have been no appointments for political reasons for quite a number of years." The Danvers (Mass.) Lunatic Hospital says, "Politics have nothing to do with this institution,— absolutely nothing thus far." Further inquiry, which there was not time to make, would have made this list much longer. The triumphant tone of the writers indicates the victory which they feel has been won. This leaven is a powerful one, and in time, with the efforts of this Conference, will leaven the whole. And, the greater the publicity given to the acts of those who abuse their trust, the sooner will the reform be completed.

The charitable and correctional horizon is not so bright all the way around. The shading is at first slight, but in the end the color is black. The new members of the board controlling the charitable and correctional institutions of Rhode Island are appointed from members of the party in power, with the result that there are eight Republicans and one Democrat. But in fairness it should be said that the Democrat is the only one who draws a salary. It is reported that the Rhode Island institutions "compare most favorably with any institutions in the country because of this almost absolute absence of political interference." It is hard to see why New Hampshire takes the warden, deputy warden, physician, and chaplain of the Concord prison from members of the party in power. This seems to recognize party-tinged management, party-tinged religion, and party-tinged physic. And in California, as Professor Fetter shows, San Quentin is a Republican prison and Folsom is a Democratic prison under all administrations. Mr. John W. Keller, head of the department of public charities of the city of New York, said to this Conference last year: "I am a Democrat and a Tammany Democrat. . . . If there were no civil service rule, I would put Tammany men in every place. . . . But here is the advantage I have with the Tammany man. *I* do not pick out the man: I simply say to the leader of the district, 'Give me a good man'; and, if he is not good, I send him back, saying he must get me a good man, or I will get some one else." This frank and breezy statement is one of the latest and best to show the real method of appointment under the pull system,—not a test proposed, except the judgment of a district politician as to fitness of his henchmen for places in public institutions which he has likely never even entered. It should be borne in mind that this method of selection is what is meant when institutions are said to be controlled by politics. It is not surprising to learn that Mr. Keller's deputy, Edward Glinnen, is known as a "good Democrat" and an "effective worker," that he is a member of various party clubs and of his party State committee, and that his appointment "will strengthen the cause of Democracy in Brooklyn."

The report from the Washington State Penitentiary at Walla Walla says: "As a rule, a clean sweep of employees is made when the party in control is changed. Under the present conditions, appointments are often made when the appointee possibly is entirely unfit for the position, and in many cases has no conception whatever of such duties."

Turning to the State prison at Nashville, Tenn., to the question whether a clean sweep of employees is made when the party changes, the answer is, "Total." To the question whether vacancies are filled from members of the party in control, the answer is, "Entirely." To the question, What is the actual influence which secures positions? the answer is, "Party fealty, political influence, etc." To the question whether it is difficult to get rid of unfit employees the answer is, "Yes." It is a pleasure to say that Warden Gammon in his published report denounces the present system. He says, "Political and personal influences, rather than adaptability or special fitness for the work, is generally the most potent factor in selecting prison officials in Tennessee." Thus the State of Tennessee permits itself to be disgraced at the hands of little politicians.

In the Colorado State Penitentiary, when the party changes, the words of the report are: "The sweep is clean. A tri-party alliance is in control, and has captured everything." The declaration is boldly made that "political pull and ability secure the places," and that "to the victor belong the spoils."

In the last six years, with but a single exception, the control of these institutions in the State of Illinois has been completely changed to meet the demand for spoil. Governor Altgeld first performed the shameful task for his party, and later Governor Tanner did equally thorough and equally dishonorable work for his. Something similar is found in Kentucky. The report from that State is that, when a new party comes into power, it turns everybody out of all these institutions. In the last of these changes there the public prints set forth the nice apportionment of all kinds of places to the different counties. Illinois and Kentucky are not alone, but they are typical of a class of States which in these matters are yet in comparative barbarism. There is a genuine chivalry in Kentucky. How long will its manliness permit the State to be swindled?

In her day Indiana has been noted ground for the spoils system; and the things done in that State for personal or party advantage, and the brazen effrontery with which they were done and defended by her public officials and representatives, make the darkest page in her history. Whenever I have had occasion to discuss the subject of the public service, whether in State or national affairs, I have never spared my own State; but I have endeavored to set forth the facts as they existed, however shameful. It is a double pleasure, therefore, to say there has been almost a complete revolution. Some of our spoilsmen of notorious reputation are dead, some of them have passed from the public stage, and we have some still with us, noisy, but of limited influence. With a single exception, however, the fact may be proudly stated that the State institutions of Indiana have passed out of the domain of politics. This is due more than anything else to the State Board of Charities, and its work has been done chiefly by a frank and fair exercise of its power of criticism. The single exception is the Northern Indiana Prison. When this Conference met in Grand Rapids, I read a paper setting forth the impending change of the warden and employees in that prison. The change has been made. The new board, unmindful of its oath of office, has run the prison as party spoil. That it is afraid and ashamed of its work is demonstrated by its rule that no member of the State Board of Charities shall go about the institution or speak with a prisoner unaccompanied by a prison representative.

In the last report of the warden of the Ohio penitentiary he says, "The State's first and imperative duty to the prisoner demands therefore his proper environment and his Christian custodian." The same warden now writes: "A clean sweep of the employees is made whenever a political change in the control of this institution is made. Exceptions to this rule are rare. All vacancies are filled from members of the party in control. This institution has been and is now controlled by politics." This is a new and unique method of evolving Christian custodians.

In the Kansas State Penitentiary the report is: "The custom has been to change as rapidly as possible, frequently much too rapidly for the good of the institution. Generally speaking, the controlling power is wholly a partisan one." From the Osawatomie (Kan.) Insane Asylum the report is that "there is a complete change in the officers and employees with every change in the politics of the State administration. We are at present in the midst of one of these changes, and I believe I am in a position to say that I can imagine nothing that would be more detrimental to the best interests of the patients and also of the State."

The Topeka (Kan.) Insane Asylum is an illustration of the worst evils of the spoils system. In October last year the superintendent resigned, and in his resignation he set out his reasons in full. He says that he resigns because of the wrongs committed by unscrupulous employees, placed there to pay personal and political debts. As examples, he states that the president of the board has been on a drunken debauch for fifteen months, while the other members chiefly hold convivial intercourse in the asylum drug room; that one doctor devotes his time chiefly to card-playing; that another doctor is ignorant, illiterate, immoral, and indecent; that the assistant steward is frequently drunk; and that his complaints and protests have invariably met with the admonition to keep still lest he incur the displeasure of the persons complained of and do an injury to the party.

There is a group of States where the spoils system seems to be milder, and another group which does not have the greatest strain put upon their virtue. North Carolina reports no clean sweep, but changes are made gradually and vacancies are filled from the party in power. The cloven foot appears in this statement from the North Carolina State Prison: "The old employee generally goes out with the good will of the manager, and there is generally good feeling between the outgoing and incoming employee." This is the brotherhood of political piracy. In Connecticut there is no clean sweep, but vacancies are usually filled from the party in control. In the Arkansas State Lunatic Asylum it is claimed politics does not enter; but the warden of the Arkansas State Prison reports that the State "is Democratic forever," and that Democrats are appointed for all places. Arkansas and all similar States doubtless have the advantage that, except in name, politics largely disappears where party administration is not frequently changed. The incentive to dismissal is reduced, business principles gradually assert themselves, and the service gradually becomes efficient. The strain is dangerous in those States where the party frequently changes; and where such a State, like Indiana, makes headway against the spoils system, the credit due is far greater. The report from Texas says, "I have never known an appointment of a superintendent of the asylums that was not political until Governor Sayers was elected last fall." With this exception new men have been appointed by every governor. Politics enters into the appointments of all State institutions, and in one instance a hundred-thousand-dollar building was awarded to a contractor because of politics.

County and city institutions, such as jails, lockups, poorhouses, and so on, in the aggregate are still an unhappy and unregenerated section of government. They are the Middle Ages brought down to date. The sheriff, the constable, the policeman, and the poorhouse superintendent are the product of politics; and they seek and administer their places "for what there is in it." Of course there are exceptions, and of course improvement has begun. I think it is plain that decided improvement began with the advent of State Boards of Charities. The methods by which these boards do their work — visitation and public report, and of which Ohio and Indiana are model examples — cannot be too highly commended. No sheriff can long stand the publication through the State that his jail is dirty, or that common decencies are not observed, or that he mistreats his prisoners. It is a striking proof of the usefulness and efficiency of these boards that politics-ridden Oregon, after trying a board for two years, found that either politics or the board must go; and it abolished the board and kept politics.

Some illustrations of local institutions have come under my own observation; and, if I take them, it will be admitted that I am not partial to my own State. In 1897 the present mayor of Indianapolis was re-elected. The superintendent of the city hospital was almost an ideal man,— honest, capable, and fearlessly devoted to the interests of the hospital and of the public. But he was a gold Democrat, and a clamor was raised for a silver Democrat for the place. October 23 the Indianapolis *Sentinel* said: "There is not the slightest question with the *Sentinel* as to Dr. Ferguson's ability or character. He has the reputation of being an excellent physician, and has shown himself an excellent man for the place." The next day the same paper said: "The people of Indianapolis have said very plainly that they want a free silver hospital. That is what they voted for." Mayor Taggart yielded to these cogent arguments; and this model superintendent was hustled out of the hospital, and was succeeded by a man wholly inexperienced, to travel the old road of learning his trade at the expense of the public business.

Our counties in Indiana are governed by boards of three commissioners. The Marion County workhouse is a large institution. It would be of the greatest advantage to have a capable and skilled superintendent, and one with experience such as only comes with long service. But not only is there a clean sweep when the party changes, but the present commissioners hold that one year is enough for any superintendent, and that he must then give some one else a chance. Carrying out this peanut statesmanship, Superintendent McGroarty lately has been made to give way to Superintendent Essmann. The exigencies of politics caused the shift from Ireland to Germany.

The same commissioners control the Marion County poorhouse. In November, last year, the grand jury, with an ex-postmaster of Indianapolis as foreman, reported that it had made a thorough inspection, and had found this institution "in a very excellent condition." A few days later it reported that the commissioners had all the county institutions "under a good system of supervision." The same day the superintendent of the poorhouse was arrested for stealing the county supplies. The investigation by the State Board of Charities found the place utterly demoralized. Politics and personal pull had been the appointment regulator. Every man relied upon his pull, and defied the superintendent. The engineer was absent days at a time, county horses and wagons were used for private purposes, the house was full of vermin, the inmates were beaten, supplies were bought without competition. The institution was one of the most expensive in the country; and, in general, the situation was a full realization of thorough-going politics. It was also another proof of the worthlessness of grand jury inspection.

Day by day the number is rapidly diminishing of those who have the naïve ignorance of Commandant Allen, of the Washington Soldiers' Home, who states in Professor Fetter's report that "appointments for political reasons . . . have created a revolution beneficial alike to State and inmates"; or of Governor Rogers of the same State, who says that "no harm has come to the institutions under the control of the State, as a result of the change." These statements are absurdities, and are not borne out by the facts.

Governor Rogers goes on: "The members of the State Board of Audit and Control are appointed by the governor. For these positions he, of course, selects personal friends and political favorites where possible, it being manifestly to his interest to secure men in these various positions who will be willing to do all possible to make the administration of affairs with these institutions economical and efficient, it being self-evident that men belonging to the opposing party could not be relied on in this regard while human nature remains what it is." This absurdity, exploded a million times, is again exploded by Governor Rogers, who says later on, "What is wanted, of course, in the conduct of State institutions are those qualities found to be serviceable in the conduct of large private business." Governor Rogers doubtless knows that there is not a large private business in the world which selects personal friends and political favorites for its employees, and that any such methods would wreck any business. It is a long distance, in more ways than one, from Governor Rogers to Governor Roosevelt. The former, with self-confidence born of shallow views, guides his State institutions along the Tammany road. The latter, with the deepest knowledge of the true foundations of good government, baffles Tammany by bringing an unwilling party machine to make the most stiffly starched civil service law ever enacted.

Not by way of criticism, but of warning, I desire to say a word of the present channel through which this reform is working its way. It is largely by what is called the non-partisan board, and the reports constantly point to such a board as evidence of established reform. In New Jersey no more than four out of eight members can be of the same political party. In Wisconsin the non-partisan board has four Republicans and one Democrat when the governor is a Republican, and four Democrats and one Republican when the governor is a Democrat. Elsewhere the division varies, but the principle is the same. These boards have been very useful in this reform, but this should not be regarded as the final step. Such boards are not non-partisan, but bi-partisan; and they are capable of such manipulation that under them all progress may be overthrown. It all depends upon who appoints the members. A governor or a mayor may choose mere tools from the opposite party, and then the board is in no manner different from a partisan board. Croker's police board in New York is bi-partisan, but it is simply a Croker board. The city of Indianapolis has bi-partisan boards, but the merit system has been kicked out, and every appointment is partisan; and candidates for the governorship of Indiana next year have appeared, whose election, notwithstanding her bi-partisan boards, would mean the ruin of the State institutions, whose praise I have taken such pleasure in sounding.

After all, we must come back to the one known modern method, which forces public business to be transacted according to business principles. There should be no hamper upon the power of removal. Discipline and efficiency demand that. But, when the appointing power comes to fill the subordinate vacancies, it should never be allowed, after the manner of the Governor of Washington, to pick out a personal or political favorite. The only known method of preventing this is the eligible list, made up after competitive tests open to all, from which list the topmost, without regard to any kind of a pull, is entitled to the first trial.

In order that the words "spoil" and "politics" might not lack definition, I have given the foregoing illustrations taken from various charitable and correctional institutions. Taking those institutions throughout the country which have been reformed or which are in the process of reformation, the aggregate is large and the progress is now rapid; but taking those which, with slow or rapid step, are made to walk in the ways of those who believe that public institutions and all government are party or personal prey, the aggregate of these is still vastly greater than the other. There is no middle ground. These institutions — all of them — must be made free, absolutely free, from personal and partisan pulls. The progress in the past insures this final result.

In the mean time there is no higher duty than to hold up to public odium the party — whether the party of Hamilton or of Jefferson — and the men — whether Tammany district leaders, whether Christian custodians, or whether citizens of high standing — who profit at the expense of the prisoner, whose voice is but faintly heard through prison walls, or of the charity subject cowed down by his needs, or of those who, a thousand-fold more helpless, wander to and fro in our insane hospitals. It is the highest duty in the field of this Conference to hunt down every man engaged in this dishonorable work, and then in broad daylight and before all the people stand before him and say, "Thou art the man."

ON THE PACIFIC COAST.

BY PROFESSOR F. A. FETTER, LELAND STANFORD, JR., UNIVERSITY, CALIFORNIA.

The States in which I have undertaken to investigate this question are Washington, Oregon, and California. Each of these States presents within itself many diversities of climate, soil, and people; but, taken as a whole, each strongly resembles the others. They are alike in their large area, sparseness of population, recent settlement, newness of institutions, and character of people. We should expect to find, as we do, along with some local differences, a general likeness in the stage reached in the solution of the question of political control of benevolent institutions.

The results of the inquiry are neither complete nor entirely satisfactory. Letters were sent to a large number of those in a position to know, asking information on the following points,— State laws under which appointments, removals, and promotions are made, rules of administration, customs governing appointments, etc., reasons for these customs, evils arising from political appointments, results of complete change from control of one party to that of another, results of the merit system, public sentiment on the subject, and, finally, opinions as to the best policy and the means of realizing it. The answers received are somewhat meagre. Previous experience in studying this question in other States has justified the conclusion that, where politics have been eliminated from the management, information is freely and gladly offered, but that, where political influence prevails, it is rarely possible to get satisfactory replies. A sort of terror seizes upon those who are asked to tell what they know of political control in benevolent institutions. If men in high position and of great influence fear to incur the wrath of the powers that be, let us pity the poor inmate who may be the victim of ignorance and dishonesty on the part of those in control of institutions. A friend advised me to write to a gentleman of ability and character, who, it was thought, would gladly speak on the subject. The gentleman had served as a member of the board of directors of an institution, and had retired in disgust. He had expressed his opinion freely at the time to friends, condemning the policy pursued. He declined, however, to give any information on the subject to the committee, on the ground that he knew nothing about it, not being any longer a member of the board. Nearly every person who was written to because known to possess information of unusual interest either failed to answer or evaded by referring to some official or to the statutes. When answers are thus difficult to get from those who disapprove of existing conditions, there is usually little to be got from officials. A study has been made of the statutes at large of these States with some results; but of course they reveal only very partially the real state of affairs, as so much depends on public sentiment and extra-legal rules sanctioned by practice. From these sources, however, from conversations, personal inquiries, and a few letters received, it is possible to present what is believed to be a fairly correct picture of the situation on the Pacific Coast.

Washington, the youngest of the trio of States on the Pacific

Coast, was admitted to the Union in 1889. In 1880 it had only 75,000 inhabitants, in 1890 it had 350,000. Its problems of charity and correction have been of considerable extent only within the last few years. At the present time there are six institutions of the kind under consideration conducted by the State,— two hospitals for the insane, a school for defective youths, a soldiers' home, a reform school, and a penitentiary. These are distributed throughout the State, four being in the western and two in the eastern part. They were all under separate local boards until 1897, when four of them, the hospitals, soldiers' home, and penitentiary, were put under a unified "State Board of Audit and Control."

From the admission as a State in 1889 to 1896 Washington was under Republican control. As usual when one party is continuously in power, little attention was attracted to the subject of political appointments; but it appears that only members of the dominant party were connected with the institutions in any capacity in this period. In 1897 the Populist party came into power, and immediately every head officer excepting one, the director of the reform school, was removed. It seems that the men in subordinate positions also were changed within a very short time, this being true in the reform school as well as in the others. A citizen of Washington says: "Old and experienced professionals have been replaced, and appointments made to settle political obligations. The school has become part of the 'machine.'" The forming of the new Board of Audit and Control, while defensible on other grounds, had as its immediate purpose the assisting in this sweeping change.

In general, it seems to be agreed that the immediate results of this change were bad, though those in power are of the opinion that institutions were not permanently injured. S. M. Allen, commandant of the Soldiers' Home, writes: "In the institution which I have the honor to direct, appointments for political reasons, exercised with good sense and good conscience, have created a revolution beneficial alike to State and inmates. And this is a 'complete change from control of one party to another.'" This is the most favorable opinion of the change. Mr. Ernest Lister, Commissioner of Public Institutions (the paid member of the Board of Audit and Control), writes: "The change from one administration to another or one party to another results usually in some confusion. This can be quickly remedied, however; and after that, if care is exercised in the appointment of the different officers and employees, it usually results in an improvement of the service." Governor J. R. Rogers, the present Governor of Washington, writes, "The results of change of control from one party to another are, quite naturally, for a time somewhat disorganizing, though in this State at least no harm has come to the institutions under control of the State as a result of change, the period of uncertainty attendant upon change lasting but a little while." A citizen writes as follows of the effects on the Reform School, where the subordinates only were changed, the same director continuing: "The result at the Reform School has been most detrimental. Much of the individuality in management has been lost. Of old there was a quick, earnest conscience pervading the institution, which, more than anything else, made effective the purpose of this undertaking on the part of the State. That conscience, or soul life, has been lost to a great extent."

As to the condition of public sentiment on the subject we have the following opinions. Mr. Westendorf, the director in charge of the Reform School, who, it is evident, stands high in the opinion of all parties, gives his own opinion as follows: "After nearly thirty years of continuous service in this work, I fail to see where any branch of it can be improved by the introduction of politics. My ideal of a helper in this line is one who consecrates himself or herself to the work, and in a measure sacrifices all political and religious whims or 'isms' to the one great object or aim of the institution. Without this consecration only partial success can be attained. The most successful institution of this kind in the United States has been under the management of one superintendent for thirty-three years. I have known him for nearly that length of time; and, if he is tainted with political notions, I have never discovered it." The Commissioner of Public Institutions writes: "Personal fitness for the positions sought or occupied is considered in preference to any other consideration. In connection with this I desire to say, however, that in this State political affiliations have at all times cut some figure in the employment of persons in public offices. This has not been done to the detriment of the good management of the institutions, however, an example of this being the fact that the superintendent of our State Reform School has been continued in his position under different administrations, and, in fact, is of different political faith from the administration now in control of the State affairs. Wherever mistakes have been made in the appointment of some persons on account of political prominence, if they have not proved to be competent, a change has been quickly made. . . . At this time I believe that the sentiment of this State is opposed to classified civil service. . . . Within the institutions promotions are frequently made where employees show that they are deserving of this consideration." The commandant of the Soldiers' Home says: "My personal opinion is that, while 'public office is a public trust,' if it be not administered by high-minded, sincere, honest men, it will degenerate toward oppression and corruption if long continued under one party. Security from corruption and oppression will be best conserved by placing responsibility on the kind of men above mentioned and paying them good salaries." The governor of the State writes: "The members of the State Board of Audit and Control are appointed by the governor. For these positions he of course selects personal friends and political favorites where possible, it being manifestly to his interest to secure men in these various positions who will be willing to do all possible to make the administration of affairs with these institutions economical and efficient, it being self-evident that men belonging to the opposing party could not be relied on in this regard, while human nature remains what it is. . . . Sentiment in this State is, I think, very generally favorable to the methods here briefly described, varying somewhat on account of political preference, the members of each party being apparently of opinion that only men belonging to their organization are fit to conduct public affairs. . . . I think the methods stated above, while not perfect, are as little liable to criticism as any in operation throughout the States. What is wanted, of course, in the conduct of State institutions, are those qualities found to be serviceable in the conduct of large private business. Good, hard-headed, shrewd men of affairs will succeed in the management of public business without regard to the political parties to which they may belong; and, while affairs with us are managed as they are, men will find themselves allying themselves with one or the other shade of political opinion. Good men will make good and serviceable institutions."

We thus find a pretty strong expression of opinion in favor of appointments for political services. Another gentleman describes the situation in the State as follows: "Party service first and, subject to this, fitness, though particular aid to the appointing power in attaining his elevation usually affords the very strongest reason. The public men of the State do not appear to favor non-political appointment and retention for merit only; and the opinion of the average citizen, if it differs from this, appears to find little expression." The situation can hardly be considered satisfactory to those who share the point of view of the National Conference of Charities.

Oregon, though admitted to the Union in 1859, had a population in 1890 of only a little over 300,000, less than that of Washington. The development of its system of public institutions has been only a few years ahead of the younger State. The first statute providing a penitentiary is dated 1851. The care of the insane was let at auction for a time, then in 1870 given out by contract to a physician; and an asylum building was not completed and controlled by the State until 1882. A school for the deaf was established in 1870, a school for the blind in 1874, a reform school in 1891, and a soldiers' home in 1893.

These institutions, some of which had been begun by private effort, have, since they were made State institutions, been under the control of ex-officio boards, made up of State officers. The one exception is the Institute for Deaf-mutes, governed by a self-perpetuating board of nine directors. The governor alone has the control of the penitentiary. The governor, secretary of State, and the superintendent of education constitute the two identical boards managing the Institute for the Blind and that for the deaf. The governor, secretary of State, and State treasurer make up the board managing the insane asylum. In 1891 there was established a State Board of Charities and Corrections, with visitorial and advisory powers; and its report of 1892 is a model of excellence. The board was, however, abolished in 1893 on the plea of economy.

Partisan control of the State institutions has prevailed in Oregon from the beginning. This brief statement tells the whole story. Under the method of *ex-officio* boards, made up of elected State officers, it is practically impossible for a candidate to escape binding himself by election pledges. He cannot, therefore, administer his trust without partisan feeling; and he cannot have an eye single to the best interests of the institutions. The appointment and tenure of the superintendents turn on questions of party expediency, on campaign promises, or on political opinion. Further, it prevents their being held responsible as the executive heads of the institutions, with power to select and discharge assistants on grounds of fitness alone. It makes inevitable, instead, a divided authority and a meddlesome interference by the elected officers constituting the boards, to secure the appointment of political friends.

In local affairs there are the usual conditions. Sheriffs, whose duty it is to convey convicts and insane patients to the institutions, are allowed to deputize some one to do this; and frequently they select a friend who wishes to travel to the State capital. The evil results are obvious. Outdoor relief appears to be given in a free-handed manner. The condition and care of the jails of the State were shown by the investigations of the State Board of Charities to be most wretched. The State Board itself, after two years of most excellent service and a, perhaps, too valiant crusade against these abuses, was abolished in 1893. Its value is, perhaps, best shown by the enemies it made. Conditions have changed but little since.

Public sentiment is not unified on the subject. The strongest political influences, no doubt, favor the present practice. A little group of earnest workers, who have put the organized charity of Portland on a high plane of efficiency feels strongly that better days must come, and is working to bring them; while public opinion in general is as yet little developed, and until it is no great change can be expected.

California has, of the three States under consideration, at once the longest history as a State, the largest area, the greatest population (1,200,000 in 1890), and the largest number of institutions. These are thirteen in number. There are five insane hospitals, two prisons, two reform schools, and one home for each of the following classes,—deaf, feeble-minded, veterans, and blind. The comparatively recent development of this large system of State benevolence is shown by the dates of establishment, two being in the decade of the fifties, one in the sixties, two in the seventies, seven in the eighties, and one in 1891. For a number of reasons California has far more than the usual proportion both of criminals and defectives, and provides for them on a liberal scale. The annual expense for these purposes is greater by fifty to one hundred per cent. than in most of the other progressive States of the Union, taken proportionally. Besides the ones mentioned, there are about thirty other institutions, private orphan asylums, subsidized by the State to the amount of over a half-million dollars. These, however, we do not here consider. The governing boards of these institutions present some diversity. The first board of two trustees for the Stockton Insane Hospital was elected in joint convention of the legislature in 1862. In 1869 the board was increased to five, the first members being elected by the legislature as before, their successors appointed by the governor for terms of four years. The first board of the Napa Asylum was by law appointed by the governor; and the same method of appointment was applied to the other hospitals, as they were established, and to other institutions. At present, 1899, the Veterans' Home is governed by a board of eleven, elected from the membership of a veteran association. All of the other boards are appointed by the governor. Eight of the other institutions are under separate boards of five members, the two reform schools under separate boards of three members, and the two prisons are under a single board of five. Most of these boards are without fixed salary. A few, however, have a small annual allowance; and others have mileage and per diem payments. These appointments are probably determined in a very great degree by political reasons. They are in most cases sought after. There is no law requiring bi-partisan boards or a representation of the minority party. It is an unquestioned practice for the majority on the boards to vary in political complexion with a change in the politics of the governor, yet it has come to be considered bad "political etiquette" for all the members of a board to be of the same political party. In addition to the boards of managers of the five insane hospitals, and to some degree in control over them, is the unique State Commission in Lunacy, established in 1897. Four of its five members are members *ex officio*, being elected State officers; and the fifth is a physician with the title of General Superintendent of State Hospitals. The object is to unify the accounts and management of the State hospitals. The commission has no patronage except the appointment of its own office force.

It is, undoubtedly, the general rule that the members of the boards dictate the appointment of employees. It is provided in the law in some cases that the board of managers shall select the superintendent, and that he, with the consent of the board of directors, shall appoint the attendants and assistants. The superintendents are appointed for fixed terms, and usually, but not always, change with a change of party control. The subordinates also to a great extent are likewise changed at such times. Wherever there is a minor position that can be controlled, it is considered a political duty to appoint a friend to it. A man thoroughly informed on the subject told me that it was impossible to do the work of a certain board promptly and well because of the inefficiency of the clerical force. I asked whether the allowance for help was not enough. He replied that it was "twice as much as would get efficient help." But members of the board paid political obligations by employing incompetent help. "The result is a stenographer that can't stenog, a bookkeeper that can't book-keep, and a janitor that don't jan." I do not positively know that the same can be said of any other boards concerned with benevolent affairs, but recent official investigations of various boards and commissions of a different nature in this State show that in their case conditions even worse than this exist. In regard to these State benevolent institutions a committee of the Senate, after thorough investigation extending over two years, reported in February last, "Our inquiries have convinced us that the boards of managers of the various institutions exert altogether too great an influence in the selection and appointment of the various employees of their respective institutions."

There are, however, several important exceptions to the usual rule of political appointment. The statement is made in the report of the Commission in Lunacy (First Report, 1898, p. 39) that an agreement was entered into twenty years ago (probably by the political parties) whereby "boards of directors or trustees have been changed politically without corresponding changes in the medical officials or rank and file of asylum employees." Further, it asserts that "it may truthfully be said that politics have never been a factor in discharging attendants,— those who have the immediate care of the patients. All parties have heretofore recognized that the care of the patients was the first consideration, and that the men who had direct charge of patients, or who were called upon to deal with their care, and who were faithful, deserving, intelligent, and kind, should not lose their positions by reason of politics." We understand by this that, although appointments have been made with reference to politics, the evil effects of a sweeping change had been seen; and the custom had grown up of confining the new appointments to vacancies as they gradually occurred. The new lunacy law of 1897 took another step in the same direction, and provided that appointment to places in the hospitals should be after competitive examination, and that employees should be continued in office during good behavior and faithful service. The Lunacy Commission says that some confusion has resulted from the lack of clearness in some provisions of the law; but, "even as it is, the law is an excellent one, and will produce better results as its provisions become more generally understood." The commission says further: —

> The civil service examinations have not been a source of unalloyed happiness to State hospital managers and superintendents. Some do not like the system at all, others admit its benefits, while others discourage its operation. The majority of those connected with State hospitals, however, are heartily in favor of the law; and at a meeting of representatives of boards of managers and the medical superintendents, held at Stockton, Dec. 29, 1898, the following resolution was unanimously adopted, "*Resolved*, That it is the sense of this meeting that civil service rules as applied to the State hospitals are beneficial, and should be enforced."

The fact appears to be that this provision was intended to take the hospitals entirely out of politics, but it has not done so. It is well known that, although applicants have had to pass literary examinations, the spirit of the law is not always followed, and that political "pulls" are still very effective. Yet there is no doubting that a great advance has been made toward the merit system, and that in this experimental stage the law has grown in favor and will be better enforced in the future.

In the case of the prisons also there is an armistice of a unique nature between the political parties. As near as I can understand it from somewhat conflicting statements, its history is this. About twelve years ago a Republican governor, contrary to precedent and against the protests of prominent men of his party, appointed a Democratic warden of Folsom Prison because of his special fitness. This arrangement was continued under a succeeding Republican and a Democratic administration. Some understand that there was a formal agreement between the leading political parties to continue this arrangement. At all events, it has been continued; and, while San Quentin has been a "Republican prison" with a Republican warden and Republican employees, even under a Democratic governor, Folsom remains "a Democratic prison" under Republican governors. No political test, however, is required of the prisoners for admission to either prison. This plan has the great advantage of preventing revolutionary changes of management, an important matter in a close State like California. It fails, however, to prevent the appointments from being used as political spoils, or their being determined by "pulls." It does not make fitness alone the test. But it is certainly a long step away from the old method. It seems to be acquiesced in entirely, as if it were an immemorial custom instead of the unpremeditated arrangement of comparatively recent date.

The local benevolent interests of the State are in the usual condition. The management of county asylums is determined primarily by political motives. The giving of outdoor relief, which is on an extensive scale in this State, is also largely for partisan purposes. The local jails are in a horrible condition. There is, however, nothing exceptional in this.

As regards the state of public sentiment, the facts above given show that the grosser evils of the spoils system have been recognized by public men, and that the fiercest rivalries of parties over the patronage have been done away with. Sentiment in favor of better methods is certainly growing. The most encouraging official statement is the following, made in the report of the Senate Committee in February, 1899, from which report I have already quoted. It says: —

> The State is responsible not only to the inmates of these institutions, but also to the State at large and to humanity for their proper administration. To get the best results, each institution should be under some competent manager, fitted by education and experience for the performance of the duties of his position. He should have the selection of his subordinates and the power of their removal, and not be handicapped, as all of them are now, by what are properly termed local influences, political or otherwise, and "pulls" in the making of his selection. Were he thus charged with the responsibility, he would feel the dignity of his position; and his pride would be aroused in the proper exercise of his powers. Only competent employees would thus be employed, and incompetency would at once be remedied in the removal of the incompetent. Humanity demands that the wards of the State should be treated firmly; and particularly those who are sick, physically or mentally, should be treated with all the humanity, skill, intelligence, and care that can be provided. The State has been and is liberal in all of these matters, so far as money goes. Therefore, in the expenditure and application of this money, there cannot be too much skill and care exercised in the em-

ployment of its agents. It is inhuman, in the case of a State hospital, that any one should be appointed as an attendant upon the ground that he has a friend in the board of managers, or has a political pull, and that either is being used regardless of his qualification to fill the position; and in no other way, in our judgment, can this be remedied, except to give the superintendent the absolute power in the management of the internal force of the institution over which he presides.

General public sentiment is only partially awake to the importance of the subject. In each one of the leading cities is a little group of workers in organized charities that is a centre of sound views on these subjects. The two larger universities are doing much in this direction. In view of all the circumstances the outlook is encouraging. There has been a great outcry, and with reason, about corruption in the politics in this State; but the last legislature had in it intelligent and progressive men who see the needs of the State in this matter very clearly. The favorable treatment given by the last legislature to a bill for a State Board of Charities and Corrections is in itself encouraging. This measure, very carefully framed, was favored by the most prominent men of both Houses, and passed almost unanimously. The bill reached the governor at such late date that it could not be presented fully to him, and it failed to receive his signature.

To sum up the conclusions of our study of the three States in respect to this subject. In Washington, the youngest State, the present practice is to appoint for political reasons, and to make almost a clean sweep in case of a change of political control. The view of the party leaders is that men of opposite politics from those of the governor and legislature could not be trusted to administer benevolent institutions economically and well, and that "as good men" are found in the victorious as in the defeated party.

In Oregon also the institutions are controlled in accord with this idea. But there appears to be a sentiment growing against it. The movement toward "the merit system" has had a temporary backset, and it may go on very slowly; but on the whole, with a larger experience, the evils of spoils in State charities have become more apparent.

In California a longer period of experiment, the greater interests at stake by reason of the larger population and greater number of institutions, and the frequent shifting of party control in this State are reasons why this subject has forced itself more fully upon public attention. The spoils idea still pervades to some degree the administration of all the institutions; but its operation has been limited by custom, by agreement, and by law. Public sentiment is growing stronger against it. A vigorous and united effort by all the friends of sound methods will, despite the unsatisfactory present state of affairs, put California in line with those States that have rescued their public benevolent institutions from the attacks of the political spoilsmen.

I am sorry that I cannot report better things of the Pacific Coast. But good things grow rapidly here. There is an intelligent and progressive population, and he who reports on this subject from the Pacific Coast ten years hence will have a different tale to tell.

IX.

The Feeble-minded and Epileptic.

PROGRESS IN THE CARE OF THE FEEBLE-MINDED AND EPILEPTICS.

BY MARY J. DUNLAP, M.D.,

SUPERINTENDENT OF NEW JERSEY INSTITUTION FOR FEEBLE-MINDED WOMEN.

We can state some of the efforts made during the past year to bring into line States that are so wilfully extravagant as not to have institution care, under State supervision, for those unfortunates who, in their turn, are surely retaliating for this neglect on the part of the State by multiplying in number, and so increasing the difficulty of solving the problem.

We have seven States that have at least two institutions,— Massachusetts, New York, Maryland, Illinois, Pennsylvania, Kentucky, Michigan.

This year Montana erected a building for such, but to be under the supervision of the superintendent of the Deaf, Dumb, and Blind School.

The legislature of South Dakota has also given an appropriation for this work, and their building will be ready in another year.

Texas's last legislature made liberal provision for the establishment of an institution for epileptics; while North Carolina has passed a law allowing private institutions, hospitals, homes, or schools, to receive these patients by obtaining a license from the State Board of Charities, and to be subject to its inspection. And during the past week Missouri has fallen into line.

We have seven that patronize neighboring States in this line of economy; namely, New Hampshire, Wyoming, Vermont, Maine, Delaware, Louisiana, Rhode Island.

Vermont takes a wee step in the right direction in declaring that the feeble-minded shall not be sent to insane hospitals as heretofore, unless dangerous, and those already confined in these hospitals shall be discharged. The appropriation has been corrected, the feeble-minded now receiving equal share with the blind, deaf, and dumb. Before they had about one-fifth.

We have eleven States with at least one institution,— Connecticut, Ohio, California, Minnesota, Iowa, Wisconsin, Kansas, Nebraska, Indiana, Washington, Virginia.

Six send them to asylums or to poorhouses,— New Mexico, South Carolina, Idaho, Oregon, Oklahoma, North Dakota.

In 1897 the legislature of West Virginia made provision for this class to be placed in their Home for Incurables at Huntington. Heretofore they have been sent to asylums and almshouses.

There are nine with no provision at all,— Florida, Tennessee, Utah, Georgia, Colorado, Alabama, Arkansas, Mississippi, Arizona. Nevada's recent public school report concludes with commendation of the progress of education of her feeble-minded, but does not state what provision is made.

Ambitious little New Jersey foots the list with five institutions, besides a newly established village for epileptics.

Kentucky seems to be reawakening, but has not as yet abandoned her unfortunate method of farming-out some of her idiots. The work, on the whole, has been one of unretarded progress.

Massachusetts during the past year has shown her wisdom by purchasing a 1,660 acre farm in Baldwinsville. Dr. Walter E. Fernald, superintendent of the school at Waltham, will utilize this to give employment to adult inmates, and thus eventually make the institution self-supporting.

Dr. Osborne, of California, writes that this year they get $200,000 for support, and the legislature also passed bills granting $37,500 for completing an administration building, $25,000 for the extension of water-works and purchase of additional land adjoining the present tract, $8,500 for electric and steam fixtures, and $35,000 for cottages. Part of this money is for the purpose of establishing separate buildings for epileptics.

Minnesota and Iowa have added, during the past year, pathological laboratories for the better study of the causes of feeble-mindedness and epilepsy. At both the Ohio hospital and the New York colony, special investigations into various methods of treatment are constantly being made. The Ohio institution has a pathological laboratory for original research, under direction of a skilled expert; while at the Craig Colony a laboratory is in course of construction which will add valuable information to the cause, pathology, and treatment of this prevalent disease. These, with the work of the National Association for the Study of the Care and Treatment of Epilepsy (lately formed), will unify the methods in this branch.

In Massachusetts a State hospital for epileptics has been opened for adults at Monson. The Oakbourne Colony in Pennsylvania is another added to the number, a farm of two hundred acres with several buildings having been purchased.

Kentucky hopes to have a bill passed in the next legislature for an epileptic colony in that State. Virginia, also, has begun to take active steps in this direction. Illinois has passed a bill for the establishment of a model colony.

In New Jersey, my own State, the dream of an epileptic village has been realized; and during the coming year two cottages are to be erected, and the foundation and plans for a large institution carefully laid. "It is the hope of the managers that the school will accomplish much good in the education and restoration of those who, on account of epilepsy, cannot be sent to public schools or left without care."

In New Hampshire the State Board of Charities has the right to nominate the beneficiaries for an annual share of the State fund, this work having been heretofore in the hands of the governor and council, who now appoint those recommended by the Board of Charities. This was done to take the matter out of politics. The women's clubs are giving careful study to improving the condition of the defectives and epileptics, who are now sent either to the almshouse or to the insane asylum.

The detail and merit of the work invite the closest attention. What shall we do with the imbecile? has been asked long and often; and we know that the cost of neglecting them is greater than the cost of taking proper care of them.

To accomplish effective work in every State, we must have concerted action with the State Boards of Charities, State Charities Aid Associations, superintendents and managers of all institutions in the State, State and county officials, interested citizens, and the always effectual aid of the press.

Earnest efforts are being made in Colorado, Delaware, Virginia, and Georgia; and, in the near future, we may confidently hope that institutions for the feeble-minded and epileptic will be provided in every State of our Union. Or the national government might take the burden, as Dr. Barr has suggested, and locate a reservation for this class.

"In 1879 Congress appropriated $250,000 as a perpetual fund, the interest of which is set aside to purchase suitable books and apparatus to be distributed annually among the various institutions for the blind in the United States." What Congress has done for the blind it should do for the feeble-minded; and I hope some member of this Conference will take up this work, at Washington, during the coming year.

It is interesting to notice the wide-spread attention given to the education of abnormal children in the public schools, even to the building of public schools especially for this class. Rhode Island has four, and reports favorable progress.

An instrument called the ergograph has been invented, claiming to gauge the mental capacity of pupils.

A great move in the right direction is the starting of schools for training teachers and attendants for feeble-minded and epileptic institutions. We know the mental capacity of defectives varies from the unteachable imbecile to epileptic genius. Our teachers and attendants cannot be too well equipped to meet the needs of such varied defectives.

Good results must follow the education of epileptics. History shows that some men of genius and force were of this class. Within the past few weeks Professor Hausemann, of the University of Berlin, has announced the completion of his investigation and study of the brain of Helmholtz, the distinguished scientist, who, though epileptic and hydrocephalic, has been pronounced the "world's greatest mathematician, physiologist, physician, and natural philosopher during the past four decades."

Dr. Barr in his report says, "Appeals for information have come to me from the anthropological section of the Academy of Natural Sciences, the National Congress of Mothers, and from others, soliciting papers on the prevention of increase of imbecility and the cause; and that this must eventually lead to permanent sequestration of defectives of all grades from idiotic to feebly gifted, which shall give alike assurance of safety to society and greater freedom and consequent happiness to institutions."

Can there be a more urgent claim on us for prompt action than the mute appeal of our neglected feeble-minded and epileptics? We know that this Conference embodies the life and force of every philanthropic movement in this country, and sooner or later will be rewarded for its tireless efforts to uplift humanity.

Our campaign is against the evils of degeneration that follow the neglect of idiots and imbeciles and epileptics. They cannot plead their own cause. Then how much heavier is our responsibility! Truly, we feel the force of Mrs. Browning's words,—

"Do ye hear the children weeping,
Ere the sorrow comes with years?"

GROWTH AND ARRESTED DEVELOPMENT.

BY F. M. POWELL, M.D., GLENWOOD, IA.

Donaldson on the "Growth of the Brain" introduces his work by stating that "the living world of which we are a part is ever changing. Unceasingly, from seeds and eggs new generations arise; and each day those which have completed the cycle of life pass to their final dissolution."

This is the natural process. Not every seed fertilizes, not every germ plasm fructifies, not all are permitted to fully complete the contemplated cycle. Premature death ensues by violence or want of food supply, or perverted nutrition leaves its marks of imperfection,— "stigmata."

"The racial species are being perfected or degenerated by the great changes in land and sea, by the favors and disfavors of nature, by food, by prolonged influences of climate, contrary or favorable, and are no longer what they formerly were."* He regards temperature, food, and climate as the three great factors in the alteration and degeneration of animals.

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*Buffon. The writer has drawn in part from Halleck "On the Cultivation of the Certral Nervous System" and Dr. Oppenheim on "Child Development."

The cell elements that make up the living matter are dependent on surrounding conditions, the medium from which they derive nutrition,— stimuli. The conditions being unfavorable at some stage of the germinal or growth period, an arrest of development occurs.

The sociologist found that the only test of acquired or inherited degeneracy in man was disaccord with environment. It remains a fact, however, that progress is the rule of nature; but the bearings of physiological degeneracy are not so clearly seen.

Presenting these ideas as introductory, I briefly refer: first, to normal physical development and its arrest or perversion; second, to normal mental development and arrest.

Bodily Growth.— The plastic period is divided into infancy, which extends from birth to the age of two and one-half years, or to the completion of the first dentition, the milk teeth. Childhood covers the period from infancy to about the age of twelve years. The youth, or adolescent stage, follows, and terminates at maturity,— about the twenty-fifth year in life.

Physicians long ago noted this division in studying and administering to physical and mental ailments, observing that radical physical and mental changes occurred during the intervals mentioned, requiring special consideration, when called upon to prescribe.

Perhaps the most common error exhibited in considering children is that of thinking of them as being small, responsible adults; and, therefore, our conduct toward them is erroneous, not recognizing the tenderness and susceptibility of their young and growing structures.

Illustrating the pliability of early life, it may be interesting to note that at birth the organism is seventy-four and seven-tenths water as compared with the adult, with fifty-eight and five-tenths.

From conception to the dawn of birth there is a continuous growth and rapid change in the tender structure, which is kept up after birth in noticeable periods or epochs, until full growth is reached.

Different organs of the body develop disproportionately, when compared with the rest of the body or with weights at adult life.* In comparing percentages of the organs at birth and their weight at maturity, the increase of the heart is from twelve to thirteen times the original size, the liver eleven times, the lungs about twenty, and the brain about four times, and so on.

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* Oppenheim.

The bones in early life possess little of calcareous substance as found later in life, and therefore are yielding and pliable. The spine is very different from what it grows to be, being broader and shorter, light and flexible. The heart action is rapid, respiration corresponding in number, although the lungs have made rapid growth and are correspondingly larger than the body.

Referring to the body as a whole, it is useful to remember that the initial weight is doubled at five months and trebled at fifteen months; also, that the weight at one year is doubled at seven years, and that this weight is again doubled at fourteen years.

The physical growth of the child focusses for a time on one set of organs, then upon another, until the whole body is developed; but all parts of the body do not grow at the same rate or at the same time.

It may be interesting to note that up to the seventh year the brain shows very active growth, by this time having approximately reached its full weight, subsequent increase being comparatively small.

"It is a suggestive fact that the greater part of the growth of the brain takes place before any of the formal educational processes have begun, for the mild schooling that occurs before the age of seven or eight years can hardly have much influence."

Up to this time education comes by spontaneity. It is almost exclusively a sense-gathering period, when children learn by coming in contact with objects, through the medium of the senses, touch, sight, etc.; while the brain is actively occupied in developing cells for the reception of future ideas. The body grows first in length, then in girth, in breadth and depth of chest, in breadth and height of forehead, in length and breadth of face, etc.

The human body in early life is not as completely formed as is generally presumed. As the being merges from childhood into youth, or adolescence, rapid growth continues, especially in stature, the boy or girl within a few years reaching full height, with pubescent changes, voice modifications, etc., a more marked crystallizing of all the tissues of the body until fully developed, with an equipment for the voyage of a responsible life, the value of the equipment depending on the strength of the natural endowment and subsequent environment. The latter influences affecting the individual are external, from without; the former, from within.

In fact, the further one progresses in the study of organic developments, the more one is impressed with the uneven, the unstable, the purely provisional nature of childhood.

It is not in mind, disposition, and character alone that children, by growing under circumstances of neglect and chance, are affected. Their bodies at the same time, and in somewhat similar ways, are retarded. Naturally, these two effects must act upon each other, making abnormal growth still more pronounced. Thus children come to have weak bodies, not so much from heredity as from their manner of life; not because they were born so, but because their environment kept them down.

Disturbances of nutrition occur in obedience to known as well as unknown causes. Those which result in physical deformities leave their mark so plainly that they have been freely discussed. Mental and psychical impressions may be made in a similar way; but these deformities are not so clearly understood, nor are they designated in the same way. They may be called eccentricity, crime, weakness, etc.

Functions.— The different functions of the infant vary considerably as to their time of development.

In connection with a knowledge of the anatomical development of the organs of the body, it is important for us to know which of the functions are absent, partially developed, or developed at birth. The endeavor to call into use an undeveloped function, to tax a partially developed function, or to over-tax a developed one, is productive of great harm, and may result in permanent disability,— an arrest of normal development. Markedly dwarfed bodies, as a rule, mean dwarfed minds and souls. Poorly nourished frames do not go hand in hand with clear and normal intellectual and normal growth. What helps one helps the other, what twists and weakens one helps to debase and enfeeble the other.

When one realizes the close relationship between the body and mind,— a relationship so intimate that no man can say where it begins and ends,— one can see the full importance of intelligent child supervision. The plasticity of the growing tissues suggest how rapidly they yield to conditions for good or evil, to normal or arrested development.

Casual reference has been made to the normal growth of the individual for the purpose of more clearly bringing to the mind an intelligent idea of what is to follow concerning development and interrupted mental growth.

Malformations include deviations from the normal standard in size, form, number, or situation of any part or organ of the body, and may be acquired by accident or disease, or be due to parental causes, resulting in bodily deformity, now understood with such approximate accuracy that a distinct branch of pathological anatomy has been established under the head of "Teratology." Incredible absurdities formerly prevailed concerning monstrosities. They were sometimes considered as a presage of some misfortune, a proof of divine vengeance, an effect of witchcraft, etc. They are due to heredity, and are permanent.

Before leaving references to physical structure, you are requested to remember that the brain and spinal cord constitutes the central nervous system, and will be considered a unit, subject to influences hereinafter mentioned, and that "just as muscular exercise causes an increased growth of muscular fibre, so regulated mental exercise must develop and strengthen the tissues of the brain," and that this central nervous system in man is computed to have at least three thousand million nerve-cells; and the number of sensory nerves that end in the brain is estimated at not less than two and one-half millions, and seemingly an unlimited number of motor nerves that transmit impulses to move the muscles. Our entire life rests on a foundation of sensation and movement.

Mental Development.—As the body must build its structure out of food material given it, so must the character and mind of the child be made out of every-day influences.

Before passing on, let it be understood that individuals are not all primarily equipped with a full measure of normal cells. Their physical organisms are limited, and educators should determine as near as possible the limitation anatomy prescribes. I do not refer to arrested development, but to the fact that there are various degrees of mental capacity.

Not every one can become a master or genius, however persistently he may strive. Not infrequently undesirable hereditary marks will refuse to be cancelled or greatly modified. The limited endowment will admit only of modification in degrees below the average normal standard, even under favorable conditions.

"Education must fail to produce fundamental changes in the organisms; but it can strengthen formed structures by proper nutrition and exercise, and may, to some extent, call into activity the unorganized remnant of dormant cells. Cultivation will do much, but it cannot give or develop full growth where the nerve-cells are few and ill-nourished; but careful, judicious, and persistent culture will bring favorable results where there exist strong inherent impulses toward development, and those with prominent inborn capacities may reach the higher marks. The intensity with which any form of exercise is carried on during the growing period leaves its trace; and the absence of such exercise at the proper time is, for the most part, irremediable. Whatever the rating, the principles involved in culture development are the same."

Halleck, in his work on the "Cultivation of the Nervous System," says, "If brain-cells are allowed to pass the plastic stage without being subjected to the proper stimuli or training, they will never fully develop," and adds, "The majority of adults have many undeveloped spots in their brains."

Bearing in mind the foregoing, I may mention that at birth the infant does not manifest the use of faculties of mind. The child may possess potentialities, but there are no indications of the actual possession of mind; but the sensory nerves rapidly take on action, connecting the world, external objects, with the brain elements. All experiences following become educational, tending to mould character.

Exceptions are taken to the fatalist's idea that the nervous system is a machine bound to develop in accordance with its native potential capacities. We may admit that nature places a limit. I may be favored with an organism that will permit me to live a hundred years, provided the laws of nature are kept inviolate; but, as a being, I am left to subscribe to conditions provided for me in early life, good or bad, and reap the consequences as life progresses, and, when left to choose modes of life,— you are familiar with the usual deviations of mankind in rightly directing our lives,— the side-tracks are many. Probably no person will claim that an individual can become anything he chooses.

We are not even permitted to choose our own parents. We can, however, develop the talent given us. We can, by proper training, make our nervous system more helpful machines. Admitting that the number of cells in the brain is determined at birth, which cannot be increased, need not be accepted as discouraging. As has been stated, there are between one and two thousand million sensory cells in the brain; and there was probably never a person who did not have several million undeveloped ones. Nature provides liberally.

Halleck says, "It is an old saying that one cannot make a silk purse out of a sow's ear." Another proverb supplementary to this ought to become current, "that both the quality of the sow and of her ear may be improved." Stock-breeders will have no hesitancy in admitting the truth of Mr. Halleck's supplement.

The author mentions that the late Professor Maurice was asked why he taught certain classes special subjects with such painstaking effort, when the majority would become nothing but hewers of wood and drawers of water. He replied that he feared, if he did not do his utmost in the way of construction, that the wood would be badly hewed and the water spilled in the drawing.

"Every cerebral element is subject to the educating influence of those sensory nerve fibres with which it is anatomically connected." *

I would have you bear in mind that, before attaining any functional importance, newly formed cells must pass through a long series of developmental changes,— and many of them are never functionally perfected,— and that the period for undergoing or passing through these growing changes is limited, and those cells which fail to react during the plastic period have virtually lost their opportunity. Their susceptibility and environment provide the way for many interruptions,— for arrested development.

There are extreme views as to influence of both environment and heredity. The paper concedes the impress of the latter and its positiveness in a measure; yet persistent and careful research will often reveal accidental or environing explanations for deficiencies that would otherwise be classified under the head of heredity. With continued experience, my impressions in this respect grow stronger.

We draw from our environment life, character, and disease. Already this Conference has been impressed by speakers with the importance of desirable home surroundings and school equipment for the young, of the necessity of parents living with and for their children. They speak the language, think the thoughts, copy the acts of those by whom they are surrounded. Moral impressions will be absorbed, or poisons through the body channels may enter the brain, and be filtered through its tissues, staining and modifying its functions. Perversions in various degrees may become established as abnormalities.

Flora Archibald Smith aptly illustrates the thought: "When a

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* Herrin.

thoughtful boy was asked one day why a certain tree in the garden was so crooked, he responded that he 'sposed somebody must have stepped on it when it was a little fellow." Fortunately, therefore, for the child, normal or sub-normal, whose environment is favorable for the reception of desirable impressions and developments. We are taught that every single impression made upon us, however slight or unnoticed, is permanently registered in the cell camera of the brain, to be recalled with associative stimuli. An object once familiar, but unseen for years, will call up entire scenes with which it was connected. Lewis Waldstein, a recent writer on "The Unconscious Self," is inclined to think that much that is now attributed to heredity may more correctly be traced to these unconscious early impressions. He says, "In our time much has been made of the law of heredity, which is called upon to explain many peculiarities, physical as well as mental and moral; and the literature of the day teems with examples which are meant to illustrate this law. The force of early impressions, the repetition and the result, and the correcting influences of early training are, unhappily, quite overlooked, as explaining many facts now ascribed to heredity. These influences appear to me to be important in forming habits of mind and body, and are in many cases much easier to detect than are the so-called hereditary peculiarities."

When parents, guardians, and teachers fully realize the positiveness and durability of impressions made upon the growing individual, with their consequent effect on the after life of the person, child character will be studied more closely, the foundation structures will be laid with a view of endurance, and a more perfect superstructure. The old adage, "It is easier to learn what we never knew than to unlearn what we have once learned," continues to be verified.

"A shot is no better than its aim, irrespective of the force behind it." Incomplete or wrongly directed measures are always ineffectual in the same way that any faulty aim is ineffectual.

The habit of attributing so much to heredity has become so fixed and general that direct effects of descent are looked for with confidence and assurance. A good father is supposed to have a good son, and a virtuous mother a virtuous daughter; and the opposite is expected when parents are marked with vicious habits. So true is this that those of you who have the responsibility of finding homes for dependent children have been invariably asked regarding the parental and ancestral stock of the child before it will be received for adoption. Unless the family history can be reported good, it is difficult to find a suitable home for the unfortunate.

"The masses of the people have not learned that the qualities of goodness and virtue are purely functional, the result of friction, social interaction, environment, as a rule. There is not enough conviction in the minds of parents and guardians that the responsibility of their children's acts for good or evil rests upon their older shoulders, and that the final outcome of these lives depends almost entirely upon influences, nutrition, environment, which the authority of parents and guardians provides." Some writer has said, "If a person lives on a skimmed-milk diet, he will think skimmed-milk thoughts."

Illustrating the possibilities of a change of surroundings, Oppenheim, on the "Development of the Child," draws as an example from the well-known history of the "Jukes family": "Curiously enough, Dugdale has unconsciously given instances of the method by which the viciousness of the 'Jukes' might have been prevented, by which these seemingly hopeless characters might have been reclaimed. He mentions a married pair of this family who removed from the rest to where they were not so well known. Naturally, the outlook changed. They left the ranks of beasts, and took their stand among human beings. Their offspring developed in much the same way as the other children of the new neighborhood, as many children of a fairly respectable parentage. As the author says, 'This pair thus measurably protected themselves and their progeny from the environment of eight contaminating persons, all immediate relatives, whose lives were, with few exceptions, quite profligate.' He mentions still another case that is equally instructive. One of the 'Juke' women, a harlot and criminal, died in the poorhouse, leaving a daughter of the age of one year behind her. This child, according to hard ideas of heredity, should have, year by year, shown increasing tendencies toward evil ways, and in all likelihood, and if she had remained within the taint of her family's influence, she must have done so; but, fortunately, a lady of wealth adopted her, gave her some of the care which she needed, and at the time of the report — when she was old enough, according to the family standard, to show vicious tendencies — was seemingly quite normal. If this happy change in her fortunes had not occurred, if she had remained with her mother's family, 'which must have been sufficient without heredity to stimulate licentious practices,' there is very little doubt of what her fate would have been. And then there would have been still another case of the inexorable law by which the attributes of the parents show themselves in the children. In similar ways it would be easy to multiply such instances, in other families, where children of vicious birth, when adopted into finer surroundings, blossomed out into useful men and women; and in like manner one can find enough cases of well-born offspring degenerating far below their natural plane, when their atmosphere was such as to make the falling off logical."

I do not wish to be understood as conveying the idea that children born of physically and mentally degenerate parents can be endowed with normal organisms. Some degree of deficiency will be inherited, susceptible, however, to degrees of improvement. But their progeny must carry the marks of the original stock,— some taint of imperfection.

More recently educators have awakened to the necessity of studying growth changes referred to. A new study has been born into the pedogogic family,— "child study." Strange the infant had been a member of the family so long without being intelligently observed and nurtured. While it is true that a few leaders in Europe partially recognized the importance of child study early, it was left for Dr. Stanley Hall and a few others to introduce the new study, and foster and nurture it in the United States. Now teachers and mothers are rushing to pay homage to the child, contributing their observations until educational journals are teeming with recorded experiences. Valuable books on the subject from various authors are to be found upon every progressive teacher's desk. The three stages in child development referred to cannot be definitely assigned to the limits mentioned, but is sufficiently approximate to assist parents and teacher to a better understanding of the critical stages of child life, and to suggest the need of a more thorough understanding of the ways and means adapted to child training in each of these epochs.

Much has been said during this Conference bearing on the relative value of home and institution life, all agreeing, however, that the home life, when properly understood and endowed, is the natural place for child development. The importance, therefore, of directing energies in efforts universally to raise the standard of home, needs no argument. Suggestions, however, as to the ways and means best adapted for bringing this about, merits the continued attention of, not only this Conference, but all organizations and individuals interested in caring for and improving humanity,

So long as there is growth, it is possible for changes to be made. Where the environment changes in youth, the characteristics of heredity may be measurably altered or acquired habits may be supplanted by others. "The whole question in the management of the normal and sub-normal rests strictly and fundamentally upon a physiological basis, and not upon a sentimental or a metaphysical one."

The phenomena of varied growth and modifications take place, not because of a change in the laws of nature, but as a consequence of the operation of these laws, because disease, unsanitary conditions, educational neglects, produce arrest of cerebral development at some point, causing an individual failure when called to meet the exigencies of the civilization of his day in his country. The remedy for unbalanced lives is a training which will affect the cerebral tissues, producing a corresponding change of career.

This process of atrophy, physical and social, is to be met by methods that will remove the disabilities which check the required cerebral growth, or, where the modification to be induced is profound, by the cumulative effect of training through successive generations under conditions favorable to such strengthening.*

Disease in the parent will produce idiocy in the child: this is arrested development. Besides these, arrest of development takes place in various forms, at different stages, and under widely different circumstances. Excess of the passions prevents mental organization, and neglected childhood, even, produces the equivalent of arrest of development. Precociousness, over-strain, or lack of action, are all factors in producing mental arrest.

Men do not become moral by intuition, but by patient organization and training. Accepting this as true, we must accept an established educational axiom,— that the moral nature — which really means the holding of the emotions and passions under the dominion of the judgment by the exercise of the will — is the last developed of the elements of character,— for this reason, is most modifiable by the

* Dugdale.

nature of the environment. And so we might go on, presenting statements and illustrations bearing on the fact that goodness and virtue are purely functional, the result of friction, social interaction, "environment," as a rule.

"By many the conditions known as idiocy, imbecility, and cretinism, have been considered to occupy a position separately from insanity proper. To-day we know that the typical psychoses of the neuro-degenerate series may arise on the basis of the same or similar developmental defects as those which are so characteristic of the states of arrested and perverted development. We also know that this fact is in harmony with the observed transformation of the ordinary forms of hereditary insanity into idiocy and imbecility in the course of hereditary transmissions, and that the clinical manifestations of the latter are sometimes in the same direction as those of insanity proper. For all these reasons it appears inexpedient to make a sharp separation." *

It is customary to distinguish three grades in this group. To the subject deprived of all higher mental power, and who is unable to acquire the simplest accomplishment, the term "idiot" is applied. He who is capable of acquiring simple accomplishments, but unable to exercise the reasoning power beyond the extent of which a child is capable, is designated an "imbecile." Finally, there is a large class of subjects who are defective as to judgment, and in whom this defect is of similar origin to, though not as intense as, that of the imbecile and idiot, who are termed "feeble minded."

There are many transitions in varying degrees from the profound idiot, microcephal, and imbecile, with varying proportions of monstrosities, accompanied by as many shades of mental states, with parental causes or accidental. The latter infrequently takes place at or soon after conception. The lower faculties of the mind are affected as well as reason and judgment. The cerebellum, or lower brain, is often impaired in idiots the same as defective cerebral development. Thus we have lack of muscular co-ordination in connection with mental defectiveness.

It is the higher type of imbecility that is of most importance to the alienist. This class with their imitative tendencies are quite successful in filling positions requiring ordinary skill; and not infrequently they excel in mechanical skill, and yet are unable to cope with the world independent of supervision.

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* Spitzka, "Manual of Insanity," p. 275.

The mental co-ordinations acquired in the course of a higher civilization have not been formed in this type. While his reasoning capacity is defective, his emotional states may approach, and often do, those of normal standard, or may approximate some forms of insanity. As a class, I have found them usually mild and docile, affectionate, good-natured.

Exceptionally, there is a moral defect; and then we have the moral imbecile, with a perversion of the sense of right and wrong, and yet he may be in possession of fair reasoning power and skilled in handicraft.

I have had a number of cases of one-sided development under my observation, and, as a rule, attributed it to hereditary influences. The moral imbecile comes under this category, endowed with a nature that can never be radically changed. The imperfection will always remain in a noticeable degree.

Epilepsy is a common cause in arrested development; and, unless the cause is removed early, before tissue impairment ensues, impaired mentality will be pronounced. And yet it is remarkable regarding the number of convulsions an individual will bear and maintain unnoticeable deficiency. Largely, we may conclude that both the fatuity and epilepsy are dependent upon defective organism.

Both the lower and higher forms of feeble-mindedness are stable in character. The deficiency will always remain, and the persons usually possess degrees of vitiated vitality and early succumb to intercurrent diseases. It would seem that the hopeful channel for changing the young criminal class, the pauper with acquired habits, and other defectives, is to change their environment. The child should be withdrawn from unhealthy influences, preferably to a well-conducted home or to an institution that perpetuates as near as possible the essentials of domestic life, which includes industrial training, that will reform and develop the senses, that the mind may be filled with a knowledge of things.

The kindergarten idea should prevail in all institutions caring for the young. This will organize new channels of activity, through which vitality may spread itself to the advantage of the individual, and concurrently to society.

Tentative Inductions.—The growth of the body is transitional and develops unevenly, in periods, reaching its development about the twenty-fifth year in life.

2. Mentality also develops in stages, or epochs.

3. During the plastic period of life the body and mind yield readily to external influences, for good or detriment.

4. Change of environment during the growing stage may correct, in a measure, hereditary predisposition or acquired vicious habits, and conversely.

5. Heredity transmits structural endowments, organic attributes, rather than functional qualities. Bone, muscle, nerve, in their distribution are governed largely by heredity,— anatomical limitations.

"Where the organization is structurally modified, as in idiocy and insanity, or organically weak, as in many diseases, the heredity is the preponderating factor in determining the career; but it is even then capable of marked modification for better or worse by the character of environment. In other words, capacity, physical and mental, is limited and determined mainly by heredity. This is probably because it is fixed during the period of ante-natal organization."

6. Where the conduct depends on the knowledge of moral obligations (excluding insanity and idiocy), the environment has more influence than the heredity, because the development of the moral attributes is mainly a post-natal, and not an ante-natal, formation of cerebral cells.

The character of training — the exercise of the intellectual capacity, the environment — will determine the measure of usefulness.

7. There is a tendency in heredity to develop an environment that will perpetuate heredity. Thus the tramp parent makes an example which greatly aids in fixing habits of vagrancy in the child. The correction is changed environment. Where hereditary kleptomania exists, if the environment should be such as to become an exciting cause, the individual will become an incorrigible thief; but, if, on the contrary, he be protected from temptation, that individual may lead an honest life, with some chances in favor of the entailment stopping there.

8. Environment tends to produce habits which may become hereditary, especially so in pauperism and licentiousness, if it should be sufficiently constant to produce modification of cerebral tissue.

9. From the above considerations the logical deduction seems to be that environment is the ultimate controlling factor in determining careers, placing heredity itself as an organized result of invariable

environment. The permanence of ancestral types is only another demonstration of the fixity of environment, within limits which necessitate the development of typical characteristics.

The hope of the world lies in the children. Ruskin says rightly, "The true history of a nation is not of its wars, but of its households."

The asylums, prisons, reformatory and humane institutions of our country, are only repair shops. Prevention of crime is vastly more important than efforts to repair. This must come through lines of education. The masses must be made to understand and realize their duty to the rearing of the child. Impulses must be aroused and stimulated that tend to action, help, and beneficence,—"the desire for removing human error, clearing human confusion and diminishing human misery, the noble aspiration to leave the world better and happier than we found it."

X.

Charity Organization.

ORGANIZATION OF CHARITY.

REPORT OF THE COMMITTEE BY E. T. DEVINE, PH.D., NEW YORK.

It is twenty years since this committee became a regular feature of the National Conference. Its first report in 1880 and its tenth in 1889 were both presented by Mr. Oscar McCulloch. As I have searched through the successive reports which form the broadening line of precedents for us, I find none among them more complete, more convincing, more inspiring, than that exceptionally compact and lucid statement to which the Conference listened in Cleveland two decades ago, wherein Mr. McCulloch proposed, as he said, "to show the need of organization of charity in our large cities, to trace the history of the movement to organize them, to explain the underlying principles, and to trace the methods by which it is sought to accomplish the ends." I have been seriously tempted to read that report to-night, acknowledging the source at the end, but giving first to those who did not hear and have not read it the pleasure of listening to it as an original production. But, as Mark Twain says, cowardice is the best protector of principle; and I feared that there might be too many who would detect the forgery before many sentences had been heard.

There were at that time ten societies established on reasonably orthodox charity organization lines. In the succeeding ten years the number was increased to seventy; and there are now one hundred and five, while this must be increased for practical purposes to about one hundred and twenty by the transformation which has taken place in the methods and character of relief societies. Not the least significant sign of the progressive tendencies in charitable work is the fact that more than one society which had been content to give relief rather blindly has frankly accepted the new gospel of the need for fuller and more accurate knowledge, heartier and more generous co-operation, and the substitution of personal service and personal friendship for the cash payment or allowance in kind,— a little more of kin there is now, and less of kind; while it is to the credit of the charity organization societies that they have been able to formulate such a statement of their fundamental principles and to give such reasons for the division of work between others and themselves as to disarm prejudice and to make the principles and the explanations appear rational, charitable, sympathetic, and Christian, as of course they have been in essence through the whole span of our history.

From the latest revised list of charity organization societies that I have been able to prepare there are omitted some five-and-twenty agencies that had been previously published, no reports or replies to a request for information being obtainable. In some instances this failure may be due to a change of address, which prevented our inquiry from reaching its proper destination, or there may have been mere neglect to reply. A large proportion of these, however, are probably moribund or of intermittent activity. The formation of new societies, on the other hand, has not ceased; and the net result has been the gain in the ten years of about 50 per cent., with a start of seventy. There appear to have been few new relief societies, but the facilities for finding out when they are started are somewhat less.

Your present committee, following the labor-saving precedent of its immediate predecessor, has not been collecting statistics for your edification; but we also find ourselves without the master of broad historical generalizations, President Gilman, who last year described — as a very acceptable substitute for a formal report from the committee — the advances of recent years in charities and correction, placing over against each other once for all the four great bands of infirmity, appetite, ignorance, and sloth, and the opposing forces of religion and such minor members of the attacking army as his accurate vision discerned. Driven back upon our own resources, and deeming it impracticable to present at this time formal reports of the manifold activities of our societies during the past year, we determined to make a somewhat searching inquiry upon a large fundamental question. The letter which your chairman addressed to a dozen or twenty friends in the course of this inquiry, quite unexpectedly to the writer, though perhaps quite naturally, created a small-sized tempest in some teapots, notably in that especially sensitive caldron which has often been the first to boil since the fashion was set there by the historic tea party at a certain crisis in our earlier history. But I am bound to add that the temperature was equally uncomfortable when the steam arose from the spout on my own hearthstone, and that the western winds brought drops of blistering hot water indicative of fiercer tempests still to be encountered when St. Paul should discover the unhappy miscreant whose anonymous sentiments were embodied in my inquiry.

Not to prolong the mystery, what I attempted to ascertain was what changes have taken place in the last decade or two in the ideals and fundamental objects of the societies coming within the scope of our report, and, among these, especially those which are called associated charities or charity organization societies. Let me not give one moment's pause for the outburst of indignation which must be already gathering in every quarter. What I found was that there have been no such changes, and that whoever hereafter ventures so much as to raise such a question does so, not only at the risk of his reputation for orthodoxy,— that is a minor consideration,— but at the imminent danger of his reputation for intelligence, at the risk of being charged with attempting to array the East against the West; with attempting to overthrow that which succeeds in one community because some single worker in another cannot make it work; with fomenting a species of fussy discontent of the kind that, having played with the charity organization system for a few years, becomes tired of it and wants to play with something else; with a desire to foist upon the public some new toy, which will be rejected in its turn as soon as it becomes familiar; and with still more serious crimes, which it might be a violation of confidence to enumerate.

Ladies and gentlemen, I profoundly believe that there have been no radical changes in the ideals and fundamental objects of our societies, and that full credit must be given to the energetic and vigorous protests against the real or supposed attempt to make it appear that there have. Not only that: those objects and ideals are older than our modern expression of them. They were in Chalmers's mind. They were present in the foundation of the associations for improving the condition of the poor a half-century ago. They were prophesied here and there, in part, by others of still older time; and their full import has been seized in our time by many who do not wear our badge.

I was amused and gratified to receive a month ago a letter from one who has long been a hostile critic of organized charity in response to a request for a certain kind of definite co-operation. "Anything that a non-charity organization person can do, I will do," ending with a report in which she made clear that she was as good as her word, so far as the particular family was concerned. It seemed to me that to be a non-charity organization person is one shade worse than to be a charity organization person, which is certainly dreadful enough; but I am willing to let who will keep the shell of nomenclature, so long as the precious kernel of personal service for those in trouble is not withheld.

Our present correspondence has been not only with professional secretaries and agents, but with directors and with special students; and, although some letters record changes of far-reaching moment, they are, as a rule, changes of methods or of scope or of emphasis, not changes of ideals or of goal. The result is profoundly gratifying; for it means that there have been embodied in our movement aspirations that reappear in successive groups of earnest and devoted souls, needs that persist through successive victories over specific evils, methods that are flexible but permanently sound, ideas that are perennial, objects that humanity must attain, a spirit of charity that abideth forever. It is clear from the information that has been forthcoming that there has been an increase in the number of persons who realize that our work is positive and constructive, not negative in character; that organized charity results not in the mechanicalization of charity, but in its spiritualization; that investigation, registration, co-operation, friendly visiting and other forms of personal service, and adequate relief are, let us not say pillars of organized charity, but rather formative social forces, wholesome, disturbing, purifying, healing, and altogether essential.

The tenor of this report, then, based upon the most accurate statements that we have been able to secure, upon the things that are said about us as well as upon our own declarations, is that there has been progress indeed in the ten and twenty years immediately behind us, but that it is progress toward a definite goal, which was long ago recognized, and that the failures which inevitably mark the pathway of every such movement as ours are seen to be failures of individuals, blunders of performance, errors of judgment as to the application of principles. "In the lexicon of youth," said a teacher to his pupils, "there is no such word as 'fail.'" "Do you not think, then," asked a boy, "that it might be well to write to the publishers of that lexicon, calling their attention to the omission?" I trust that we are not without much of the generous enthusiasm of youth, but we have certainly gained the wisdom which leads to an honest inquiry into the sad fact of partial and occasional failure. We are content that it is not in any case a failure of the ideal which those who advocate the organization of charitable work have held before us.

That ideal, if I may express it in social terms, is of a community in which there are, first, no professional beggars whatever, because every citizen will have given his adherence to some plan from which giving ignorantly to strangers is absolutely discarded. This is at once constructive and charitable. The thoughtless, heartless, contemptible shirk who gives a quarter or a nickel, and does nothing more, appears to us to have no place in an ideal community. We have been too much inclined to condone this giving, for fear that, if we denounce it always, as we do sometimes, we shall be called repressive and negative. We have only to face the truth, however, and to know a few life histories of mendicants, to feel the soul within us burn with indignation at the negative mendicant manufacturers, and to recognize, what is the absolute fact, that the first plank in a positive programme is the awakening of a desire to change this unnatural and abominable relation between the beggar and his patron. For the achievement of this first reform there is necessary intelligent co-operation among departments of police, correction and charities, the churches (and especially the missions), the relief agencies, the individual citizens, and the domestic servants. It is a perfectly possible but, of course, a difficult and complex task. It will never be accomplished as a mere self-protective measure; but, when the church, the societies, and the citizens care enough for the poor to remove from before them the pitfalls of their own making, it will be done. It will come on the positive, not on the negative side of the zero of thoughtless indifference which marks the attitude of a majority in any audience of this size, with the possible exception of the Conference.

Our ideal demands next a democracy of neighborly service. It enlists the largest possible number of willing workers, making no unreasonable demands upon the time of those who are busy, requiring no abnormal or extraordinary sacrifice, contenting itself with that moderate and reasonable amount of time which every well-rounded, successful citizen desires to give to his less fortunate or less skilful neighbors. It makes a place for such men and women to work effectively and intelligently. The excellence of the plan in this respect is that the spare hours of a few who are banded together in affectionate confidence in each other are sufficient to accomplish relatively large results, while there are no bounds to the number of those that can be usefully added until the social transformation is complete, and there is substituted for the giving of relief from one class to another a mere exchange of neighborly courtesies such as could not degrade or humiliate.

The point which I wish to make is that, when such a transformation is made, organized charity workers are about the only members of our present communities who will feel absolutely at home. One good lady who is prominently connected with hospital work in New York City said to me one day, "I do so like to come in here, because your agents have so much common sense." Well, we fail, no doubt, in our common sense at times; but I think it is characteristic of organized charity workers, paid and volunteer, that they try not to get unduly excited in trying situations, that they look beneath the surface to see what the trouble really is, that they do not tolerate nonsense, that they speak frankly, face to face, both with the patient and with those who are to administer the drugs, that they make little of artificial or accidental obstacles, but make straight for the heart of the difficulty. Not always, of course. There are some failures, but that is our ideal; and, until all approach it, we have a reason for holding it within plain sight.

There would be, thirdly, until all relief to strangers disappears, a central registration of such relief as has to be given from organized relief funds, including church funds, or by individuals except what is given to those who occupy such a personal relation to the giver as to make it certain that the aid is not duplicated. When there is a shadow of doubt about this, it should be resolved in favor of registration; for it has been found in a large proportion of cases that benefactors are deceived in regard to the supposed exceptional character of this relation.

There would be, fourthly, an honest investigation into the real character of every application for assistance, not in order, as is sometimes said, to determine the worthiness or unworthiness of the applicant, but in order to find out whether the trouble is one that can be remedied by outsiders, however liberally supplied with relief, and, if this is determined affirmatively, then to supply data for ascertaining what the treatment should be and who should administer it.

There would be in our ideal community, pending always the removal of the need for relief, abundant facilities for meeting every type of misfortune. It is sometimes thought that there are such facilities already in existence, but there are gaps both in the institutional agencies and in the agencies that may be brought to bear directly upon family life. These needs it is impossible to specify for the country as a whole; but it is an excellent service for such societies as ours to perform, to formulate a statement of them for the particular communities in which they work, and to seek disinterestedly for the supply of those which are more urgent. It will sometimes require legislation, sometimes the use of discretionary powers by local authorities, sometimes judicious advice to the charitable public, sometimes a private word to individual philanthropists, and sometimes experiment by our own societies or by groups of persons whom they inspire. One letter picturesquely says that our societies should be the ways and means committees of the general philanthropic pow-wow of the community. Without putting forward any arrogant claims, we may offer in this way a nucleus about which the charitable sentiment of the community shall crystallize when the occasion requires. Unquestionably, it will sometimes be in opposition, and those who have fought bad measures in city and State will be the first to realize that such struggles are properly called negative in only a very restricted and technical sense. They are oftentimes very aggressive on our part. Upon us rests the burden of awakening an interest in the permanent and real needs of the poor as distinguished from the apparent and superficial needs. We have to attack measures which appear charitable, and in the struggle for which personal popularity, political expediency, and genuine concern for the recognized needs of the poor are enlisted. All this, then, is a part of our positive programme; and it would not be done at all if there were only negative and obstructive reasons for it. Frequently, however, the constructive character of such work is obvious, as when definite reforms are brought forward, and the public conscience awakened to new or neglected duties. The past winter has been exceptionally fruitful in many States in such reforms and in the successful frustration of reactionary and dangerous schemes.

Closely akin to this feature of our ideal is another, which we have never neglected to emphasize; namely, the wisdom of adequate relief for the individual families and persons whom we accept as our special charges. One of the astonishing discoveries early made by most persons who get down to serious work is the narrow limitation of our powers of relief. It ought not to surprise us, but it does, that we cannot become an overruling Providence for the multitudes who flatter us for the moment by holding up their hands and trying to make us believe that we can do all for them that needs to be done. We try it. We fail. We then either become pessimistic, and say that, since we can do them neither good nor harm, we will adopt some easy rule of thumb,— not always, perhaps, so frankly as Mr. Howells, who gives, invariably, I believe, just half what people ask for, and lets it go at that, but some rule or rules which would not bear analysis any better than that one; or, if we are safely through this disillusion, we gather new confidence within our narrower limitations, and determine to see that there is result in the work we do for such as are our poor,— such as are garnered to our own side by our winnowing fan. Emerson warns us sternly that not all the poor are ours. I do not know what his test would have been; but organized charity has one which is neither cruel nor cynical, which Omnipotence itself sanctions, applying it on the vast scale of His universe with the loving mercy which embraces stern justice. Is this one who seeks our aid really helpable by the resources at our command? If so, he is of our poor. The burden is ours. The accountability for the outcome is ours. If the remedy lies within himself or with his family, his church, his neighbors, we must seek to place the responsibility there if we can; but, if it is with us, and his attitude is one of receptivity, then we must not be content to deal in half-measures, but in a humble and earnest spirit must master the whole problem with all its individual intricacies, and, having decided upon the course to be taken, must carry it through resolutely and at whatever expense. In this way we shall deal with a smaller number; but we shall show good results in such a large proportion of the total as to set a standard for the community, and will inevitably influence all charitable work. I would not be misunderstood. We do not do exceptionally thorough and careful work for the sake of establishing a standard. We do it for the sake of the poor. We make it our aim at the same time to improve our methods, to gather from all sources the results of experience, to embody them so far as practicable in definite and tangible precedents for the guidance of ourselves and others, and so to build up incidentally what may be called the rudiments of a science of charity, which, like the sciences of law and medicine, and even theology, will belong to things earthly, and so will pass away when we attain a blessed state wherein destitution and disease and injustice and sin are no more, but which meantime, in our progress thither, will make our journey more tolerable, our lives sweeter, our burdens lighter, our communities more decent.

Our ideal, as you will have observed, is avowedly one for the communities as a whole, not for particular groups of people who call themselves charity organization persons. I should, however, point out finally that it does call for a division of work, and for that kind of co-operation which insures both working together where that is necessary and agreeing to divide the field where that is wise. To the associated charities or charity organization societies, where such a division is practicable, should fall, by what is now a very general consensus of opinion, (1) the work of investigating and obtaining relief for those who are in need and whose needs are not otherwise specifically provided for, and of acting as a bureau of information to direct applicants to such special sources where they do exist; (2) the maintenance of a central registration bureau, the objects of which are to prevent unwise duplication and to afford information to those who have a legitimate desire for it; (3) the task of continued friendly oversight for such as need it and do not obtain it from some other suitable source; (4) the organization of relief where it must come from diverse local sources, and such special duties as enforcing the responsibilities of family, of employers and others, when it is in any way possible to connect them with the remedies sought; and (5) the study of the whole field of charitable endeavor and charitable need, with a view to the supply of what is needed and with constant and cordial appreciation of all the good work of every kind that is in progress, and with no less the readiness to expose every bit of masquerading under the garb of charity by that which is really the desire for personal profit or demagogy, or worse.

I am well aware that these tasks must often be shared by others, and that sometimes they will fall entirely upon agencies which were formed partly and perhaps primarily for different ends. Then, too, charity organization societies, fortunately, are usually managed by sensible, practical directors, who do not stand upon purely theoretical distinctions; and, if they feel the need of special agencies, which no one else is ready to start, they do not hesitate to organize such agencies themselves,— plans for the encouragement of savings, for loan libraries, for rent collecting, for providing temporary employment and industrial training, for protecting children from cruelty, for caring for them while their mothers work, for rescuing them from the evils of indiscriminate institutionalism, for securing better housing facilities, for reforming public charitable administration, for educating the public by means of leaflets and periodicals and by holding conferences, for collecting funds as the agent of charitable societies, and, finally, for disbursing relief from funds which it has collected for the purpose,— plans for almost every conceivable desirable end have been at one time or another attached to this society or that, sometimes to the great advantage of the society and the community, sometimes to the clear detriment of both. The argument against such side issues is that they detract from the energy which should be concentrated upon the fundamental objects of charity organization societies. It may be held that they belong rather to relief societies and associations formed for the general purpose of improving the condition of the poor; but, on the other hand, they cannot be condemned universally as adjuncts of charity organization societies, but must be judged in each case upon the merits of the particular project and the needs from which it springs. A society which is successfully and clearly accomplishing its main purpose may venture to provide object lessons in new directions; but the ideal situation, I am persuaded, lies in a division of work in which there is only experimental and occasional deviation from the five specific tasks already outlined for the investigating and relief-obtaining agency, while other duties devolve upon others, although very largely, it must be said, upon the very persons who constitute the charity organization society, which should rest firmly upon the support of all who are engaged in charitable work.

Our ideals and fundamental objects have undergone no revolution; and there are, perhaps, none among us for whom they are not more and more precious with the passing years. With reverent appreciation of the immense value of the services rendered by those who gave them concrete and lasting form a score of years ago, many of whom still are — and may they long be! — at the forefront of our ranks, we shall still, as our founders are the first to bid us, try to work out their meanings in the new social and industrial conditions, and give them wider, deeper, and truer applications as new opportunities emerge from the victorious outcome of their contests.

THE NEED OF ORGANIZATION IN CHARITY WORK.

BY JOHN M. GLENN.

Charity as used in this paper means love expressed in active work for the unfortunate. By organization I mean the union in harmonious action, under intelligent direction, of various units, whether individuals, institutions, societies, or governmental bodies. I do *not* mean the creation of a mere machine which will run itself. The question before us is whether such union is wiser and better and more conducive to improvement and progress in our work than isolated work. Does organization tend to harden our hearts and make our charity formal and inelastic, or does it bring greater power for good, a keener desire to know the whole truth, and a clearer insight into real conditions?

To organize our charity and our charities is only to follow the spirit of the age, to apply in charity work a principle which has been found essential to success, not only in business, but in nearly every form of modern life. We live in an atmosphere of organization. On every hand are great combinations of various sorts, formed because men are learning the disadvantage of isolated action. Whether or not we approve of trusts and trades-unions and similar combinations, and whatever their motives, they rest on a foundation which is sound alike from the business and the religious standpoint; namely, the principle of union and co-operation. In union is strength, in division is weakness. "A house divided against itself cannot stand." A combination, even though it contain only a few and be formed for selfish purposes, begets a certain amount of unselfishness among its members, and indicates a moral advance beyond the stage where each individual must face the struggle for existence alone. Seeing, then, the advantages and benefits of organization all around us, why is it necessary to urge its application in charity work? Do we imagine that each one of us is divinely inspired in the matter of charity, and that we know at once intuitively when it is right to give and what form of giving is best, so that we need no inquiry into or study of facts, no assistance from others? Is it not rather that we think almsgiving to be the beginning and end of charity, and that, where the welfare of the poor and unfortunate is concerned, we are willing to be ignorant and careless and independent, as we should not dare to be in matters concerning our own temporal interest? In the business world we learn by hard experience, because we reap the fruit of our mistakes; but the average almsgiver does not learn by experience, because the unfortunate consequences of his acts and omissions fall on those whom he seems to be helping, while he passes on complacently, satisfied with his apparent liberality. Truly, "the children of this world are wiser in their generation than the children of light." And it behooves those who wish to be classed among the children of light to learn from the experience of a wise world.

As a matter of fact, there is no form of activity in which experience counts for more, in which there is greater need for patient study and conference, for distrust of hastily formed individual opinions and untried theories, than in charity work. There are no more difficult or varied problems than those which confront charity workers. They deal with human beings, and each individual requires individual treatment. Even where many who seem to belong to a class are gathered into an institution, they cannot be treated wholesale: each one has peculiarities, and must be studied with a view to them.

Charity work must be scientific. Otherwise it cannot be either business-like or religious. By scientific I mean that it must first of all seek the truth diligently. It must profit by the history of past successes and failures, it must learn from the experience of contemporaries, its conclusions must rest only on the results of thorough investigation. It must be patiently aggressive in inquiry, humble in judgment, but withal bold, supporting and teaching tried convictions.

If we are to maintain a scientific standard in charity work, we must come closer together, to learn, to encourage, to stimulate, to teach, to help. The welfare of the community and of the individual alike demands organization in charity as well as in the other forms of activity around us. Organization is the law of life. It is synonymous with order and harmony. If we wish to spend to good purpose our time and thought and work and money, if we desire to exercise a true economy which will accomplish the greatest good to the greatest number with the least waste of effort and resources, we must adopt systematic, business-like methods. We must first of all realize that we must have leaders, men and women of character and devotion and common sense, ready to learn, apt to teach, and capable of taking responsibilities. When we are fortunate enough to find such leaders, we must trust them and be willing to support them, and be careful not to check and thwart them by trying experiments suggested only by our own fertile brains. It would seem that in charity work, above all places, we should expect to find a spirit of humility and of obedience. But it is a fact ever before us that in no kind of work do we find so often unwillingness to accept the judgment of persons of experience, and willingness on the part of the inexperienced to launch out into original lines or to follow paths which lead straight to destruction. Of all things let us beware of originality in charity work. We even find boards of directors of charitable associations composed of able business men making light of training and experience in charity work, and assuming an altogether superior air toward capable officials who are giving nearly their whole time and thought to solving the "subtle problems of charity." The expert is called a doctrinaire, or a doctrinaire is employed who is not an expert. The result is just what it would be if the same course were pursued in a bank or a factory or a railroad. The society is injured, untold harm is done to the poor, and the evils of pauperism are increased rather than lessened. This is not organization: it is demoralization.

Let us now look at the various possibilities for organization in charity work. It is not necessary to dwell on institutional work. There the need of some kind of organization is recognized. Each institution has a directing body and a larger or smaller staff of paid workers, among whom the work is divided. The question here is, Does the directing body realize its responsibility toward the persons whom it professes to care for? Do the managers of an institution for children, for instance, realize that the education and training of their wards is a most difficult task, more so than that of children brought up in normal conditions, and that it demands teachers of high intelligence and earnest devotion, and that the only proper kind of service deserves adequate remuneration as much as it does in business pursuits? Do they give the same interest and supervision to the work as they do to corporations from which they expect dividends? If not, they may feel sure that their institution will become a mere asylum for the shelter and storage of children, where the chief thing learned by the unfortunate young inmates will be how not to support themselves.

What is true of institutions is true also of charitable societies. "Order is heaven's first law." There must be fairly paid service of a high order, giving its whole time to the work, supported by constant wise direction and supervision. Otherwise they become whited sepulchres, sink-holes for the money of uninvestigating givers, and breeders of paupers.

From the organization of single institutions and societies we may pass on to the organization of the many charities of a city. Let us review the field from the point of view of a charity organization society.

Mr. Loch, the secretary of the London Charity Organization Society and the recognized leader in charity organization, said, in an address given in Baltimore, "Charity is love: charity organization is love working with discernment."

The charity which charity organization is trying to learn and to teach calls for intelligent action founded on definite and thorough knowledge of facts in dealing with the poor, and for harmony and union among all the varied charitable agencies, both corporate and individual, in the community, to the end that each applicant may receive as nearly as possible the exact kind of help, whether physical or moral, which his need requires; that he shall receive it promptly and adequately; that the help given may not weaken, but strengthen him; that the wilfully lazy shall not impose on the community, encourage lying and deception in their fellows, and divert charity from the self-respecting poor; and that the causes of poverty may be diminished. It asks that the poor shall be treated as human beings, and not as animals to be merely kept alive and coddled or dismissed with a dole of clothes or food or money. It is not satisfied with tiding people over temporary emergencies, leaving them then to drift and float as best they may; but it looks out beyond the present, and tries to establish them permanently beyond the need of outside help by developing their own strength and resources. Where through illness, old age, or other disability they cannot take care of themselves, it seeks to provide such assistance as will promptly and amply relieve their needs as long as the disability continues. It believes that, though we give all our alms to feed the poor, we may still be without charity; that man cannot live by bread alone; that the life is more than meat; and that we who are well-to-do should help our less fortunate brethren to find not only physical, but moral life, and to find it more abundantly.

On the other hand, it warns against hasty, indiscriminate, spasmodic, uninformed almsgiving as false charity, based merely on pity and prompted by indifference.

In dealing with individuals, charity organization realizes that no man can live to himself alone; that each one of us, whether rich or poor, is a member of society charged with definite responsibilities to our fellows, which cannot be shirked without injury to ourselves as well as to other members of society. So it urges us in all our dealings with the poor to consider the welfare of the community as well as that of the individual, and to stimulate the individual to bear his proper share of responsibility in the community.

There is nothing new in this view of charity. Charity organization does not claim to have made any novel discovery. It simply desires to restore to the word "charity" its full meaning, to remind us that it is synonymous with love, and that its exercise requires self-discipline, thoroughness, knowledge, and common-sense, as well as self-sacrifice and devotion. But, while clinging tenaciously to elementary principles which have been proved sound by the experience of ages, it is essentially modern in its spirit, recognizing that changed conditions create new responsibilities and require the adoption of new methods, and eagerly calling to its aid the resources of modern thought and modern methods. In every large city there are numerous societies and institutions and churches, as well as individuals, anxious and striving to help the poor. Many of them are moving along in their own lines, without thought of what their neighbors are doing, without any desire to assist others who are working with the same aim or to profit by an exchange of knowledge and experience, without any consciousness of the risk they run of thwarting the work of some other agency and of injuring rather than helping their beneficiaries. Yet knowledge and coöperation are the very foundation of effective charity. When we have learned the needs of a poor person, we must next learn what others have done and are doing for him, in order that we may not destroy their work, but make it more effective. And we must be able to call in the help of those agencies which can best supply his need, and be willing to answer any calls from others for those things which we can best supply. There must be charity among charitable agencies and benevolent individuals, as well as between them and the poor. It has been well said that, "united, the charities of a city are an army; divided, a mob." One of the chief aims of charity organization, therefore, is to harmonize and unite the various charitable agencies of a community, so that their energies may be conserved and not dissipated, so that each one may be able to do its own work well and thoroughly, and to call upon the others to do whatever pertains more properly to their respective fields of activity.

A charity organization society offers itself as a centre of information, where other agencies may learn about each other as well as about the poor, and as a clearing-house for the interchange of facts and ideas. For this it is peculiarly fitted. It does not wish to dictate, but only to serve. It says, "Come, let us reason together and work together, thinking only of the poor and the community." As it does not give relief itself, it cannot be a rival to any other agency. It is not devoted to the interest of any sect, party, or race. It is in a position to be an impartial friend and coadjutor of all charitable agencies; and its varied experience and wide study of conditions, as well as of individuals, fit it to be an adviser to others whose spheres of action are designedly more limited.

Such being the theory of a charity organization society, what practical means does it offer to a community for organized work?

First, it carefully gathers detailed information about all persons coming under its notice, in order that the right remedy may be applied to their troubles, and that the natural sources of help — relatives, churches, etc.— may be called on first, and all other necessary sources afterward, and that they may not be degraded by superfluous assistance which does not fit their need.

Second, it stores this information, so that it may readily be at the service of charitable persons.

Third, it offers its central office as a place where the public official or the private charity worker may find information, advice, and sympathy. And it offers its district offices, presided over by intelligent trained experts, as centres where associations for improving the conditions of the poor, the children's aid society, the district nurses, the clergy, doctors, the kindergartner, and any others interested in the relief and prevention of distress, whether as representatives of public or of private charities, or as benevolent individuals and friendly visitors, may gather for mutual counsel and study of their problems in the light of varied experience. And from these offices will radiate an amount of beneficent help in proportion to the heartiness of the co-operation of those who can make use of them to further their own aims and help others who are trying to do good work.

If charity organization societies were more freely used as allies, the various charitable agencies of our cities would live in greater harmony, their time and money would be husbanded and more effectively expended, the poor would suffer less, and the amount of poverty would be lessened. If you will look through a directory of the charities of a city and think of the effect of a combination of all its charities in a spirit of mutual confidence for conference and co-operation, you cannot but be struck with the possibilities of increase in knowledge, in wisdom, and in power for good. Rivalry begets distrust and indifference in the outside world, while co-operation begets confidence and inspires to larger contributions.

If we consider the public charities of a state, we shall find the state board of charities standing in the same relation to them as the central office of a charity organization society does to the charities of its city. The state board is a centre for information and sympathetic advice. It benefits its state by preventing an unnecessary increase in its institutions; by providing for proper differentiation in the work of existing institutions; by showing the need of new institutions when the public welfare demands them; by bringing to bear on the public charity work the results of experience and study in other states and countries, so as to keep the work abreast of the times, and introducing economies in administration, which are learned only by comparison with similar work elsewhere.

Another step in state organization is the formation of a state conference of charities, which gathers together workers in charities, public and private, puts before them the best thoughts of experts, and gives them the benefit of personal sympathetic acquaintance with one another.

Going a step higher, we come to this national conference, drawing members from all parts of the country. I know no better arguments for co-operation and organization than the sound practical sense that has been taught and learned here, and the bracing inspiration so many of us have carried away from its meetings to the betterment and strengthening of our works at home.

Let us remember that the demand for organization is a natural one, which finds expression among charity workers of all kinds. There is hardly a church in the land, for instance, whose workers do not band themselves together in groups. The trouble is they do not go far enough. Each little group goes its own way rejoicing, leaving all the others to work out their own problems as they like; and still less is there any grouping or conferring among different churches even in the same denomination.

In urging the necessity for organization we must be careful to bear in mind that mere organization will accomplish little good: it must be kept alive by a living spirit of wisdom and love, without which hardening and degeneration are inevitable.

ESSENTIALS OF ORGANIZATION.

BY ALEXANDER JOHNSON, FORT WAYNE, IND.

In every department of social effort we encounter the danger of losing sight of our chief purpose, because we become intensely interested in and occupied by the many details and side branches which grow out of and are tributary to the main stem. There are several special and cogent reasons why this danger is particularly great in the social effort which we call organization of charity. In fact, the danger is here so great, both from forgetfulness and misunderstanding, that it behooves us to return quite often to first principles, and check our practice by them. Let me remind you of a few of the more obvious causes of the danger to which I allude.

The most frequent source of error and misunderstanding in charity organization inheres in the name of the society. Charity is a term that is so frequently used as a synonym for alms that anything bearing that name or one that is derived from it is constantly supposed to be a society for giving relief to the poor. As much of the charity which we must organize necessarily takes the shape of relief, and as we make the securing of necessary relief a prime object of our work, albeit only a transient one, the misunderstanding is easily accounted for. This error is one that is fallen into by the general public and by the subscribers to the society. It rarely deludes the minds of the agents and the more active workers, although too often their practice belies their theory in this respect. Too often in the rush and drive of their work they rest in the easy way of giving or securing a little aid instead of the more laborious and tedious help to self-help which they know should be their object.

A more seductive cause of error and decadence from first principles is found in the fact that the charity organization societies often find it desirable by means of committees or otherwise to promote new and attractive forms of beneficence. Since charity organization societies began, a host of beautiful and useful plans for the best help of the poor have come into existence. These have clustered around the charity organization society, often being undertaken as a part of its general work. Among these are fresh air funds, free employment bureaus, wood-yards, sewing-rooms and laundries, free kindergartens, day-nurseries, district nursing, diet kitchens, penny provident funds, and numberless similar plans which commend themselves to every benevolent heart as soon as their object is stated. They are all clearly practical. They appeal to our sentiment. The main features of charity organization — namely, investigation, registration, and co-operation — are by no means so attractive at the first glance. We are apt to look on investigation as a disagreeable necessity, which we like to escape whenever we can. The drudgery of the office registry is too often undervalued, even by the most ardent believer in charity organization. Few of us have reached the point when we can suppress our prejudice in favor of some society or form of effort in which we take special part or interest, although we know that thorough co-operation, which can only come with and through due subordination, is one of the chief essentials of usefulness.

These things appeal to our reason rather than to our emotions. They require thought and study to be understood and appreciated. People rarely become enthusiastic about them. Yet from the point of view of the benefit of the community there can be no question of their superiority, and they are the distinguishing traits of the charity organization society. These, more than all else,—these alone,—separate it from every other society, and mark out its distinct place in the body politic.

It is easy to see why those useful and beautiful branches of work to which I have alluded should flourish at the expense of the less attractive, dry, routine work of the bureau proper, why volunteer officers of every rank should put more enthusiasm into them, why they should attract more attention from the general public. The interest of the average benevolent man must be caught through his sympathies. He agrees in the general principle that to detect imposture and make it unprofitable is a good thing, but he does not really enjoy helping to do it. He admits that to bring all the benevolent agencies of the city into intelligent co-operation is a high public service; but he is usually impatient of its details, and hardly sees that to do it calls for much money, still less that the money so disbursed is the most useful that is spent in the name of charity.

To educate the public up to such a complete conception of the charity organization society that they will support it liberally for the sake of its essential work is a long and hard task. We too often, every one of us, defer doing it from time to time until we get out of the way of doing it at all, until the society becomes a thing of make-shift, and its support is due to that same sentimental charity which gives to the street beggar, and supports the charity confidence man, which has fostered and supported pauperism since charity began, and which will continue to provide subjects for reform as long as so-called charity shall endure.

At the risk of being tedious and of reciting a thrice-told tale, let me briefly restate what seem to me to be the essential facts with which organization of charity must deal, and the most important of the scientific theories which govern our dealing with them.

The necessity which compels the creation of these societies, which we call by the almost synonymous names of charity organization societies or associated charities, inheres in certain well-known and disagreeable facts. The first is the ugly fact of pauperism, and the truth that pauperism is created and perpetuated by that which passes under the name of charity. Pauperism is poverty, plus laziness, plus charity. Without charity — using the term in its broadest sense, the one in which it is used by ninety-nine out of every one hundred who employ it — there would be no paupers. If the world's stream of charity were to dry up for a month, pauperism would be extinct. If the pauper survived, it would be as a worker or a robber: he could not live as a beggar.

Now we must be charitable. The evils — not merely to the pauper, but to the race — of an entire cessation of charity would be far greater than the worst that arise out of its blunders and crimes. The function of a charity organization society is so to lead and develop and instruct the charity of its city or town that the greatest possible amount of good and the least possible amount of harm shall be done by it. It is impossible, even by the wisest methods, to avoid some harm. The most careful application of what we know as charity organization society principles — that is, business methods and scientific theories applied to charity — cannot avoid some weakening of the moral fibre, of the power of self-help or self-direction in those we would benefit. But, the more certain this is, the more urgent is the need that we do all in our power to reduce these evils to the minimum. The effect of the old heedless outpouring of alms to all who ask for them was always and must always be the same, – not only a constant increase in the amount to be given, but also a constant increase in the distress and suffering which the charity would relieve. Reckless alms causes thrice as much misery as it relieves. These are such well-worn truisms that it would seem almost an insult to your intelligence to repeat them. But do we sufficiently believe and act on our beliefs that there is a great, if not as great, possibility of harm in many of the newer forms of aid that seem so beautiful and even scientific, that, for example, it is possible that the existence of wood-yards and friendly inns may make the self-respecting laborer more nomadic, because, wherever they are, he can depend upon a day's food and lodging without lowering himself to beggary; that people may depend upon free hospitals and diet kitchens and other such institutions, who without them would be a little more provident? In even the best and wisest methods of aid we should remember the possibility of inflicting this greatest of all evils,— the undermining of independence, which is the beginning of pauperism.

Even more serious, perhaps, than the danger of weakening the people whom we wish to help is the risk of unconsciously aiding and abetting, or at least condoning and tacitly consenting to, greater evils than pauperism. We are perpetually in danger of salving our consciences by giving alms in some form, in cases wherein we ought to secure justice; of averting the consequences of some one's wickedness by relief, instead of punishing and stopping the wickedness, and thereby doing away with the need of relief.

The essential work of charity organization, then, is, first, to enlighten the public mind and guide public sentiment in the whole field of charity; second, to so influence the various charitable agencies, the city, the public institutions, the private societies for help, the churches, and, as far as possible, the individual benevolent person, that their actions toward the poor shall be guided by the wisest principles and controlled by the best methods; that they shall all work together as a coherent whole, a disciplined, organized body, each member doing its own work and abstaining from interfering with the work of any other. To inform the public mind and to make possible such co-operation, the charity organization society provides a central bureau of investigation, registration, and information, gives the different agencies an opportunity to meet and confer with each other through it, and acts in every way as their adviser, their helper, and their servant. It should scrupulously avoid competing with any of them in the kind of work they are doing; and, if it begins a new kind of work, it should only be one that does not exist within its jurisdiction.

I have pointed out what I believe to be a grave and urgent danger. How it must be averted is another matter. Let us at least recognize it if it is real. Its remedy may vary in almost every city. I think we should all earnestly seek for it.

CHATTEL MORTGAGES.

BY MARY L. BIRTWELL.

One does not have to work long among the poor to discover not only that ignorance and bad management are among the chief causes of poverty, but also that there are not wanting in every community those who are ready to take advantage of these weaknesses for their own gain, so that we have a double enemy to fight. The lack of foresight and self-control, which seems to be the cause of so much of the evil we are trying to conquer, is re-enforced by the selfishness and avarice of those members of society whose sole rule of life is one of self-interest,— foremost among whom is the money-lender.

But the reckless and improvident are not the only victims. The self-respecting workingman, who, through special stress of misfortune over which he has no control, is under the necessity of obtaining a small sum of money to meet some pressing emergency, is unfortunate, indeed, if his only alternatives are either to get into the clutches of the usurers or become an applicant for charity.

The need of some agency by which people of moderate means may borrow on easy terms has been recognized in Europe for many years. The first pawn-shop is supposed to have been established in Italy by Savonarola; and in nearly all large European cities, State or municipal banks, which loan upon chattel security, have long been in successful operation. These banks do not secure their loans by mortgages on household furniture, however, but by personal property deposited with the brokers.

In our own country the Workingmen's Loan Association of Boston, organized in 1888, was the first of its kind. It takes as security mortgages on household furniture, and the interest charged is 1 per cent. a month. It began with a capital of $66,600, and now does business with a capital stock of $125,000, and $25,000 borrowed at a low rate of interest. The first year the company paid 2 per cent. on the investment, and had a small surplus. The second year it paid 4 per cent., and every year since it has paid 6 per cent. During the year ending April 20, 1899, it made 1,715 loans, averaging $65 each.

Under the provisions of a law passed in New York in 1895 the Buffalo Provident Loan Company was organized, and does a work similar to that of the Workingmen's Loan Association.

The Provident Loan Association of New York was organized in 1894; but it makes loans secured by jewelry and clothes deposited with the company, and not on household furniture.

Perhaps I can best tell what I know about chattel mortgages by giving some account of our attempt to study the extent of the evil in Cambridge, and to seek a practical remedy.

In the winter of 1897 one of our lawyers undertook the settlement of a mortgage on which the rate of interest was 120 per cent. He had the curiosity to see how many mortgages were held by this one firm, and found the number to be about forty. He remarked that he wished he could call upon all the mortgagors, and explain to them their rights. This suggested that it might be practicable to learn the extent of the evil throughout the city, and make a systematic attempt to warn and instruct the people who needed advice in this direction.

An examination of the records at the City Hall in January, 1898, showed that in the two previous years more than two thousand mortgages had been recorded, about 75 per cent. of which were for sums ranging from $10 to $100, with household furniture as security, at rates of interest ranging generally from 50 per cent. to 120 per cent.

About seven hundred of these were on record as still undischarged, but it was impossible to trace and identify more than two hundred of the borrowers. Most of these were visited, the details of their mortgages looked into, the law explained, and advice as to settlement given.

The law on which settlements were based was that passed in May, 1892, making loans of less than $1,000 dischargeable by the debtor upon tender of the sum actually borrowed at 18 per cent. per annum, together with a sum not exceeding $5 for expenses, provided that the lender is entitled to six months' interest when the debt is paid within that time. All payments in excess of this rate could be applied to the discharge of the principal.

Taking advantage of this law, twenty-five mortgages were settled on a legal basis, five of which were transferred to the Workingmen's Loan Association, where the rate of interest is 1 per cent. per month.

Many more could have been transferred to the Workingmen's Loan Association but for the fact that in so many instances the borrowers could not be recommended as responsible people, and their security was not satisfactory.

In some instances the mortgagors had more than cancelled their legal obligation, and the mortgages were discharged without further payment. In others settlement was made for a much smaller sum than the contract demanded.

Many were so advised that they felt competent to make a settlement themselves on a legal basis. Others preferred to stand by their contract, but were grateful for information that would enable them to make more favorable terms for themselves in case of future need.

We came in contact with ten or twelve brokers, two of whom had offices in Cambridge, the rest in Boston. We learned something of their business methods, and found the "tricks of the trade" extremely interesting.

Of course people often — in fact, generally — signed the mortgage without reading it. Often they signed a blank mortgage, and the money-lender filled it in afterward. A woman would wish to raise money on part of her furniture, and find too late that she had signed for every article in her possession. Often $2 would be agreed upon for expenses, but almost invariably the mortgage called for $5. This charge of $5 was made frequently for "actual expenses," when the mortgage was not recorded, and when the furniture had previously been appraised by the same firm, so that there were not the usual expenses, and the $5 was almost clear gain to the money-lender.

One broker took an extra dollar or two occasionally without giving a receipt for "depreciation of furniture." Another gave no receipt for the first $3, calling that a "bonus," to be made "all right" with the borrower when the mortgage was discharged, if he kept his contract.

One firm employed a man who used two names. The borrower did not know what his real name was; and if there was any ground for legal action, it was almost impossible to learn upon whom legal responsibility could be placed. Many firms charged twenty-five cents per week for delays in the payment of interest, even when the amount due was only $1 or $1.50 per month.

The greatest abuses, however, consisted in frequent transfers of mortgages from one money-lender to another, in which many of the mortgagees were in collusion.

After a mortgage had been running six months or a year, the mortgagee, on pretext of having a large bill to meet or of going out of business, would call for his principal, knowing that his debtor could not meet his obligation. After considerable discussion he would offer to get somebody to take the loan off his hands; and another broker would be called in from some neighboring office. A new mortgage would be made out, with any interest overdue added to the principal, and $2 to $5 more for expenses. The old mortgage was discharged, and all chance of the borrower's taking advantage of the 18 per cent. law in that transaction was gone. In six months or a year this proceeding would be repeated, sometimes the original lender taking the mortgage back again. Thus many families found themselves more deeply in debt every year, though straining every nerve to free themselves. One firm made out a new paper from time to time themselves, without transferring the loan. If a man borrowed $50, for instance, and in the course of a few months paid $20 on the principal, the money-lender would make out a new mortgage for $30, adding $2 to $5 for expenses, of course. The object of this was to cut off the borrower from taking advantage of the 18 per cent. law.

The mortgages are made out, as a rule, for one month. They give a list of the chief articles of furniture given as security; and generally a clause is inserted covering all furniture and household effects in the house, together with any that may be added to, or substituted for, the same during the continuance of the mortgage.

Some such strict terms as these seem to be necessary to guard against indulgence on the part of the borrowers in the purchase of new furniture instead of paying off the mortgage on the old.

Some instances of actual transactions may be of interest. I will take time for only two: —

In April, 1895, Mr. and Mrs. K. borrowed $30 at $2.50 per month, expenses of $2 being added to the face of the mortgage. In December, 1895, Mr. K. died, leaving his widow with six young children. In March, 1896, the mortgage was transferred. One month's interest being overdue, $2.50 with $2 for expenses were added to the face of the mortgage, making the loan $36.50. In October, 1896, it was again transferred, $2 for interest overdue and

$2 for expenses again being added, making the debt $40.50. In July, 1897, a third transfer was made. A small payment had been made on the principal, but $5 for expenses this time brought the loan up to $44.25. Interest was now reduced, however, to $2.25 per month. About this time Mrs. K. married again; and a fourth transfer was made in January, 1898. The loan was reduced by a payment on the principal to $35, on which $28 interest and $3 principal have been paid. After paying over $100, the amount of the debt, according to the money-lender, is exactly the amount of the original loan, made more than four years ago. All payments on the principal have been eaten up by expenses.

In March, 1896, Mr. and Mrs. F. borrowed $15 at $1.50 per month: $5 was added to the face of the mortgage for expenses. After paying $1.50 per month for four years, they got two months behind in interest; and furniture that had originally cost $150 was seized.

In these cases the money-lenders acted wholly within the law. In the second case cited the borrowers paid over $70 and lost $150 worth of furniture for the use of $15; yet there was no violation of law. It was to correct such abuses as these, however, that the new law was framed.

After working a few weeks, it was learned that one of our Boston newspapers had been agitating the matter for some months, and was trying to get a bill through the legislature. Hearings were held before the Judiciary Committee of the legislature; and at the request of the chairman of that committee, who said that any communication from such organizations as ours would have great weight with the committee, letters were written by the Boston and Cambridge Associated Charities, recommending legislation for the correction of existing abuses.

We had not prepared any special bill, but one drawn up by counsel employed by the *Traveller* was passed the last day of the session of the legislature of 1898, and went into effect September 1st of that year.

The distinctive features of this law are that it requires a license, with penal bond and license fee, to lend less than $200 at a rate of interest greater than 12 per cent. on chattel security exempt from attachment. It requires the applicant to give his private and business address. It fixes the rate of expenses at from $2 to $10 according to the amount loaned, leaving the amount of the bond, the license fee, and rate of interest to the licensing board, which in Boston is the Board of Police, in other cities the mayor and aldermen, in towns the selectmen. It provides for the recovery of overcharges, requires receipts to be given, identifying the loan, stating the amount paid, the amount previously paid, and the amount still due; and makes failure to comply with the law punishable by fine or imprisonment or both.

This law recognizes the fact that it is almost impossible to frame a law in detail that cannot be evaded by unprincipled men; but this form has the advantage of elasticity. If the money-lenders do not do business honorably, they run the risk of losing their licenses, as in the case of the pawn-brokers.

The money-lenders employed counsel to oppose this legislation; and again, when hearings were held before the Boston Board of Police for the consideration of rules, the amount of the penal bond, the license fee, rate of interest, etc., the same counsel appeared, and argued for a high rate of interest. They maintained that a high rate was necessary because of the great risks, and that these risks should be taken by the brokers for the good of the community, as it would be a great hardship if loans could not be obtained almost on demand.

On the other hand, it was argued by those working in the interest of the borrowers that, though the need of chattel mortgage loan agencies, as well as of pawn-shops, is recognized, it is undoubtedly true that a large majority of the loans ought never to be made at all. The Workingmen's Loan Association of Boston is said to refuse about half its applications.

Poor people borrow recklessly, because they can get the money so easily; and brokers lend recklessly, because of the high rate of interest they can demand.

Of course it is the honest borrower who pays the debt of the dishonest borrower, or of the one whose security fails. The law, as far as possible, should protect the honest borrower against the reckless borrower, and the reckless borrower against himself. If the rate is moderate, the broker will protect his own interest by lending only to responsible people with good security.

The money-lenders argued that the rates should be the same as in pawn-brokering. It may be noted, however, that the pawn-broker is allowed nothing for expenses, handles smaller sums for shorter periods of time, as a rule, and runs some risks to which the money-lender is not liable,— for instance, in the danger of receiving stolen goods.

After several hearings the Boston Board of Police fixed the penal bond at $500, the license fee at $50, and the rate of interest at 2 per cent. per month for sums of $50 and under, 1½ per cent. per month for sums over $50 and not exceeding $200. They require a monthly report in writing to the chief inspector on blanks approved by the board, containing a statement of all loans made and all mortgages discharged or foreclosed during the month. The business is under the surveillance of the same inspectors as the pawn-shops.

Later the Cambridge Board of Aldermen, at our recommendation, fixed the same rates of interest as had been fixed in Boston, but made the bond $200, the license fee $20.

Some of the money-lenders at once reduced their interest to 12 per cent., in order that they might carry on their business without a license. Others at once applied for a license.

Our two Cambridge brokers claim to have gone out of the business, though it has been hinted that they are doing some business without a license. It is said also that some Boston firms are ignoring the law; but they are difficult to reach, because they do not record their mortgages.

It is too soon to say how the present law will work. The legal counsel of the Boston Board of Police has expressed the opinion that, though he does not consider the present law wholly satisfactory, yet he thinks it is a step in the right direction, and that in time the business of money-lending may be as well under control as that of the pawn-broker.

This year the *Traveller* made an attempt to introduce a bill with two amendments,— providing that all who lend sums of less than $200 be under the surveillance of the Board of Police, and that a uniform rate of interest be established throughout the State,— but it was not reported.

At present the rate of interest varies widely in different cities, from 1 per cent. per month for all sums in Springfield to 4 per cent. and 5 per cent. for smallest sums in several cities. Where these latter terms prevail, the borrowers are worse off than before, as they can no longer take advantage of the 18 per cent. law of 1892.

Worcester has driven the money-lenders out of the business by the establishment in 1896 of a Collateral Loan Company, with a capital of $10,000, which has paid a dividend from the beginning.

One interesting test case has been brought before the courts since the passage of the new law.

The One Cent Loan Company, organized in South Dakota in 1897, opened an office in Boston in December of that year. As its name implies, its charges are 1 per cent. per month. It therefore maintains that it requires no license to carry on the business of money-lending. But, as a charge of $5 was made for expenses and 10 cents a day for delays, it was claimed that it practically violated the law in engaging in the business of money-lending without a license. The editor of the *Traveller* brought complaint against two men who had some connection with the company, therefore, on that ground.

The following was their defence: The One Cent Loan Company makes loans, as I have said, at 1 per cent. per month. The Old Colony Trust Company, whose office is in the same building, appraises the furniture pledged as security for such loans, makes and records the mortgages, and guarantees payment of the loan. For this the borrower pays the Old Colony Trust Company $5, and 10 cents per day for any delay in payment of the interest due the One Cent Loan Company. The latter company, therefore, does nothing but lend the money at 1 per cent. per month.

It was shown, however, that the officers of the different companies were, in some instances, the same men, and that they acted in collusion; and the two defendants were fined $100 each. They appealed, however; and the case will probably come up for trial again in November.

This company holds nearly a thousand mortgages in Boston and Cambridge, and doubtless has many hundreds more in other suburbs. It was extending its business rapidly, but I am told that its pace was somewhat checked by the decision of the court just referred to.

Only time and careful watching will show how the brokers will interpret the law to their own utmost advantage. One firm refuses to lend less than $26, which enables them to charge $3 for expenses, whereas a loan of $25 would allow a charge of only $2.

By some such method as has been described the business of money-lending, in the smaller cities at least, can be greatly reduced and much positive good result, not only by arousing public interest and influencing legislation, but also by direct influence among the poor.

An effort was made, not only to help people out of their temporary straits, but to make them see the folly of borrowing, if it could possibly be avoided, and to influence them to save. Their attention was called to the fact that, if they could save $2 or $3 for a money-lender, they could save something for a bank account; and several promised to join the Home Savings Society as soon as they were fairly on their feet. There were many cases in which the continuous friendly advice and influence of a friendly visitor could not have failed to result in lasting good to the family: but, alas! our numbers were too few to do all we wished in this direction.

The insight gained by this study was a revelation of recklessness and improvidence hitherto unsuspected. Not a few families had borrowed money again and again. They had been paying from 72 to 100 per cent. on a loan of from $25 to $50 most of the time for years.

When in danger of losing their furniture by foreclosure, they would declare they would never borrow money again as long as they lived; but the moment there was pressure in any direction — from the landlord, for instance — the temptation to raise money on their furniture again, knowing that they could get it for the mere asking, would be too much for them. The low rates advertised by the One Cent Loan Company were a snare to many who would not have borrowed again at the old rates.

One broker said that the growing custom of buying furniture on instalments had a demoralizing effect on his business. Some people, when they began to find it difficult to pay the interest on their mortgages, would deliberately decide to make no more payments, knowing that, if the mortgage was foreclosed and the furniture seized, all they had to do was to buy almost any amount they wished on the instalment plan by the payment in advance of the trifling sum of $3. And if after a time they found themselves unable to meet the instalments due, all they had to do was to wait till the dealer's hope and patience were exhausted, then let him take his furniture, and they could go to another dealer and get more on the same terms.

That the whole business has a demoralizing influence on the community, and makes for pauperism and even dishonesty rather than thrift and independence, is only too plain; but the resources of our Charity Organization Societies and other philanthropic organizations ought to be a powerful factor in reducing the evil to a minimum. Investigation, legislation, the establishment of private loan associations, on the one hand, and friendly visiting, stamp savings and home savings societies, and all the forces that educate to thrift and honesty and self-control, on the other, seem to me the most hopeful means to this end.

PAWN-SHOPS.

BY PROFESSOR W. R. PATTERSON, IOWA STATE UNIVERSITY.

To those acquainted with the working of pawn-shops in many of our cities, one is surprised to find the laws of France directing that all institutions for the loan of money upon the pledge of personal property shall be conducted for the profit of the poor. For this reason the dingy shop of the private broker finds no place in that country; but in its stead there is a substantial building, pleasing in architectural appearance, the property of the city, over the entrance of which are the words "Liberty, Equality, Fraternity," and, as to guarantee their portent, a soldier with loaded gun and fixed bayonet stands guard. To obtain such an institution, the municipal council have first to make provision for the necessary capital, and formulate rules minutely describing the proposed plan of operation. They must state definitely the class of articles they will accept in pledge, the method of valuation, the rate of interest to be charged on advances and the method of reckoning the same, the maximum loan period, give rules concerning the redemption of pledges, time and method of sales of unredeemed pledges, charges for the same, the disposition of the overplus, and the disposition of any profits arising from the business,—in short, a minute and definite statement as to all phases of its enterprise. This completed, the plan must be submitted to the préfet of the department, who forwards it with his approval to the minister of the interior, who examines the loan with reference to existing laws, which if it does not violate, he recommends for the signature of the president of the republic. Thus the consent of the State secured, the plan may be placed in operation; but no alteration of the same is permitted without the sanction of these authorities. Moreover, complete reports must be made yearly to the minister of the interior; and the budget of each year receive his approval.

Within the departments the administration of each *mont-de-piété* is given into the hands of a council of administration, the members of which receive no compensation for their services. The préfet has the appointment of this body, which consists of the mayor of the city, who acts as president, three members of the municipal council, three administrators of the public charities, an equal number of the citizens of the commune.

The importance of the business in Paris renders it an exception to the rule. The préfet of the Seine is the president, the remaining members being the préfet of police, three members of the municipal council, three of the *assistance publique*, and an equal number of the citizens of Paris. These members, with the exception of the two préfets, are appointed by the minister of the interior from a triple list of candidates presented him by the préfet of the Seine and with the exception of the préfets in Paris and the presiding officer in the department, are renewable by thirds every two years.

The immediate administration in Paris is given to a director or superintendent appointed by the minister of the interior from a triple list supplied him by the préfet of the Seine. His work is purely administrative, the chief duty assigned him being to see that the rules and regulations laid down by the minister of the interior, the préfet, or the council, are properly carried out. He has the appointment of all minor officers and helpers, all others being appointed by the préfet of the Seine from a triple list supplied him by the superintendent. For such officers and helpers as the director appoints an educational qualification is required. To this end the candidate must pass an examination in the French language, orthography, and arithmetic. Before being permitted to take the examination, he must present his certificate of birth, to prove that he is between the age of eighteen and thirty-five,— a point rigidly insisted upon, since the institution pensions its employees or their widows or orphans. He must also present a statement, signed by the proper judicial authorities, to the effect that he has never been convicted of misdemeanors, and that he has satisfied the requirements of the military authorities. Further, prior to taking the examination he must secure a certificate from the regular physician of the institution, certifying to his physical ability to perform the work required of him. These requisities supplied, all candidates who succeed in passing the examination are received on a three months probationary period, at the end of which time those who, due to inability or lack of discipline, have not proven themselves capable, are discharged.

This plan is illustrative of the control in other Continental countries. It is especially applicable to Belgium, whose development was fostered by the rule of France. In Germany the States take the place of the central authorities of France, the Central Government having authorized them to enact laws necessary for the regulation of the business, but reserving to cities the right to prohibit the private broker if they see fit,— a provision which holds only so long as the municipal institution meets the needs of the people in this line. Few cities, however, have availed themselves of this opportunity. The result is that the private broker is an integral part of the German system, but is subject to laws of the State (Provinz) rather than any the municipality may enact, the police of the cities being alone authorized to inspect his business to see that he observes the State law. With the cities the method of establishing is the same as in France, with the exception mentioned; namely, that the Provinz takes the place of the Central Government, save that, once founded, the cities may change their rules without notifying the State or seeking its sanction, so long as this change does not conflict with the State law.

I have allowed myself this extended treatment of the control of the Continental pawn-shop that I may place in sharper contrast the system, or lack of system, in our own country. The private brokerage that obtains with us, while having some advantages over the municipal system of France, is far from commendable. That the federal government, as such, does not recognize the business would not be a matter of vital importance if the laws of the States were not totally inadequate. In at least thirty of our States the law is content to place the authority in the hands of the city officials, or perhaps fix a maximum or minimum license fee. Nine forbid the levying of charges above the fixed rate of interest. This is well and good, if the rate of interest is a reasonable one; but of what value is such a provision in Maine, where the rate is 6 per cent. per annum on sums of over $25, or in New Mexico, where 10 per cent. per month is the maximum? Again, in eight instances the minimum length of loan is fixed; and it is required that any surplus arising from the sale of a pledge shall be returned to the owner. This is designed to protect the pledgor, and does secure him his pledge for a time. But who of you are acquainted with any one who ever received a surplus after the sale of his pawn? The law assumes that the broker is extremely anxious to get his money back; but, on the contrary, if only a fraction of the value has been advanced, he sees no reason why he should sell the article until the interest has consumed it. Finally, but thirteen States direct that sales shall be by auction; and even in several of these the law is not enforced. We are obliged to conclude that, so far as the State laws are concerned, they have largely misdirected their efforts. The matter of licensing — which, as we have seen, is usually provided for — is clearly within the control of the city; while the regulation of the interest, charges, stolen goods, the payment of the surplus, etc.,— matters that give the municipal authorities continual concern,— are hardly noticed.

This leaves the regulation and control of the business practically in the hands of the municipalities; and, again, it seems impossible to avoid the conclusion that their control has not been successful. This arises mainly from two causes, the character of the business and the lack of a comprehensive ordinance. Due to the former, it is difficult to enforce the rate of interest or the law as to charges. Many of the patrons of the pawn-broker are ignorant as to the legal rate; and those better informed, through a false pride, will submit to an exorbitant charge rather than make public their grievance. But this matter of high rates of interest and extra charges, to my mind the most potent contention against pawn-shops to-day, is chiefly due to the lack of a proper ordinance. Some of our cities fix the license fee as low as $50, and thereby invite a motley crowd to enter the business. In this way control is made doubly difficult. How much easier it is to control four or five brokers, as we have in Providence, Washington, and Baltimore, than the eighty or ninety that we have in Boston or Philadelphia! Moreover, where we find a small number of brokers, as in Washington, Providence, and Baltimore, the pawn-shop, as a rule, is a respectable-looking place, which helps to remove the stigma that is unfortunately attached to the business, while the dingy, untidy places of Philadelphia, Boston, and New York have the contrary effect.

The criticism of the State laws, as to fixing a minimum length of loan, applies with equal force to the ordinances. To secure justice to broker and pledgor alike, the loan should be made for a fixed definite period, at the end of which the pledge should be sold at auction, and the surplus held subject to the disposition of the rightful owner. The reasons for this are obvious; but in how many instances in the United States is it done? I do not know of one. In Philadelphia the brokers say they hold the surplus, but no one ever calls for it. The law says they must sell at auction; but the brokers say, "Pshaw! we can't sell everything that way." In Boston pledges of a value exceeding $25 are to be sold at auction; but, strange to say, no one seems capable of determining what a $25 pledge is, and so all are sold at private sale. Some of the Cleveland brokers used to keep a standing advertisement of their auction in the papers; and then every morning, before business opens, the clerk would auction off all the unredeemed pledges to the proprietor or *vice versa*. In Buffalo the ordinance again directs that the sale may be made by auction; but, to avoid this when pledging an article, one is required to sign a "waiver," giving the broker full possession of pledge, if not redeemed.

The question of interest and charges is as interesting as it is vital to a discussion of the question. I will not attempt to enumerate the provisions of the several ordinances on the subject, but, to show that the rates charged are excessive, will give in part the results obtained by actual pledging in the cities named. In Baltimore the per annum rate charged on one dollar, for one month, was 30 per cent.; Boston, 132; Buffalo and Chicago, 120; Cleveland, 300; Pittsburg, 240; Providence, 180; St. Louis and Philadelphia, 60; and Washington and New York, 36. It must be understood that these are not minimum, but maximum rates, having been determined by what a stranger is asked to pay in the way of interest and charges. Neither are these average rates. It is probable money could have been secured at a lower rate, and possible that in cases more may have been charged, as not all the pawn-shops of each city were visited. But the rate here given is the highest rate paid in any of those visited. In a way, also, these rates are misleading. The 300 per cent. in Cleveland is due to a charge of 25 cents for the making of a loan, the usual rate being 10 per cent. per month, or the same as given for Chicago and Buffalo. Some deny that these charges are exorbitant, and point out that the labor necessary to make a loan of one dollar for a week is as great as to make one of fifty dollars for a year. All of which is true, yet one cannot avoid the feeling that to pay 25 cents or 15 cents or 10 cents for the use of a dollar over night is excessive pay for the labor entailed.

An injustice, I believe, is done the pawn-shops in accusing them of willingly acting as "fences" for stolen property. Where such is not the case, it merely bespeaks the inefficiency of the police department. Assuming what we have no right to assume, that all pawnbrokers are dishonest, the example of St. Louis, Boston, Washington, Providence, and Baltimore clearly demonstrates that the police can control that part of the business. Where the number of brokers is small, as in St. Louis, it is probable that the daily visitation by detectives is sufficient to discover stolen property. In other places the system of daily reports, coupled with the daily visitation, brings the broker into such intimate contact with the police department that crooked dealing is not liable to occur. By this method a description of every article pawned is kept on file in the office of the police department, which greatly facilitates the search for stolen or lost property. The difficulty is not so much in the finding of such articles as the laxness of the law in stating just how they may be secured after they are found.

It remains to consider what are the most efficient means of remedying this defective system. It will be remembered that the cause was found in the character of the business and the presence of poorly framed laws. It should not be concluded, however, that the simple amendment of the law will work the change. The police do enforce the law as to stolen and lost articles. They somehow feel this to be their province; and, when they find an article, they have something tangible to show for their labor. But with excessive interest charges they feel their inability to collect evidence necessary to convict, and hence give up before they begin. To my mind the remedy is found in competition. It will not do under our present state of municipal affairs to establish a municipal pawn-shop, such as they have on the Continent and such as Dr. Mease proposed for Philadelphia as early as 1816. But, if content with a moderate profit, we can establish institutions which loan at reasonable rates, and by their eminently respectable character do much to remove the idea that it is more of a disgrace to pawn a coat than to mortgage a house. You are all familiar with the institutions to which I refer, — the Collateral Loan Company of Boston, the Provident Loan Society of New York, the Provident Loan Company of Buffalo, and a similar organization that is now forming in Chicago. These make a sort of competition that is effective, and the work of the first two mentioned has been so commendable that it is not strange that others feel justified in following their example. To an audience of this character I need not describe minutely the work of these institutions. Suffice to say that, after reducing the regular rate of interest by one-half, they have been able not alone to pay 6 per cent. dividends on their stock, but to lay by a large reserve fund. Indeed, the growth of the Provident Loan of New York has been almost phenomenal. Beginning with a capital of $100,000 in 1894, the report of 1898 shows a capital of $533,500. In the first year of its existence it loaned $229,000, in the fourth, $890,000. Finally, besides paying its regular 6 per cent. dividend it had a surplus at the close of 1898 of $4,516. Such results must not have entailed any great financial sacrifice on the part of the promoters. Without doubt it is true that this is obtained by judicious financiering; but, be that as it may, so far as this plan has been tried, it has been successful. It seems that results justify the hopes that the evils of pawn-broking may be avoided by this means, and pauperism allayed instead of increased.

FINANCES OF CHARITABLE AGENCIES.

BY FRANK TUCKER,

AGENT OF NEW ENGLAND ASSOCIATION FOR IMPROVING THE CONDITION OF THE POOR.

In the discussion of "Finances of Charitable Agencies" the chairman has requested that that part of the general question which relates to the raising of funds be eliminated, and that we confine ourselves to the consideration of methods of book-keeping, making of financial statements, receiving of money, and the relation of the financial to other parts of charitable work.

For the purpose of general discussion we may include under the head "charitable agencies" all organizations, societies, hospitals, and institutions which depend in whole or in part upon voluntary contributions for their support.

All of us are willing to admit that the finances are an important part of any undertaking, and that financial records should be well kept; but are there not people occupying positions as executive heads of charitable and other enterprises who are willing to let it go at that, and trust the work of keeping the records to some incompetent person, knowing nothing of how to do it themselves? Many promising business enterprises have been wrecked because the books were badly kept, and did not tell the story of what had been done and what might be done to weather the storm. Some charitable agencies have had trouble because their books were badly kept, and the executive heads of some charitable enterprises have had trouble because they kept no books at all.

It is not to be supposed that because a man is a student of sociological problems, is an able thinker and a wise executive in their practical execution, he should also be an expert accountant, in order to properly control the work of which he is in charge. But, in my judgment, he should understand the system by which the financial details of his work are recorded. He should be competent to interpret the inner meaning of those records, and draw the conclusions as to theory which those figures surely hold, if he does but know it. He should not be at the mercy of his cashier or book-keeper, who may be incompetent for all he knows until too late, when responsibility for negligence is fixed upon himself by contributors and managers alike.

In discussing just this point, there are many who will say,— and very naturally,— You cannot expect everything of one man. Charity work does demand considerable versatility; but one man can scarcely be a sociologist, an executive, a lobbyist, a confidential adviser to contributors, a mild-tempered listener to all callers, an amiable explainer to the reporter who has denounced him and his work the previous day, a clever extractor of money from the pockets of the charitable, a diplomatist who guards against criticism, a theorist who lets other enthusiasts think that his theories are theirs for the good of the cause, and a book-keeper into the bargain.

But, after all, he is just the man to know whether the system of accounts shows correctly the work done, because he is the man who knows every detail that should be shown. It is not necessary that he should be a book-keeper, to know his accounts or devise a way of keeping them so they will give the greatest possible amount of information. Let any man who finds himself the executive of any enterprise involving the receipt and expenditure of money sit down with a sheet of paper and a pencil, and think of every possible source from which his enterprise receives money, putting down item after item as it occurs to him. After that let him do the same with the expenditures, to the minutest detail. When he has done this, he will find upon studying the items that they group themselves naturally under certain headings. When he has his groupings made to his own satisfaction, it is time to call in an expert accountant with the statement,— this is our business, this is the way we receive our money, this is the way we disburse it,— I want to know if our present system of accounts is calculated to show what we are doing in the best way (if it be an old business), or I want you to devise a system of accounts that will show in detail the work we do (if it be a new one).

The system once properly set out, it becomes a question of accuracy in following it, a question of discretion in charging expenditures to the proper account to which they belong,—often a serious matter, when the expenditure involves a decision as to whether it increases the value of physical property or is an operating expense.

By following this plan, the executive head finds he has an intimate knowledge of the details of his enterprise, which he did not before possess; that each expenditure conveys to him some mite of information about the work of his subordinates; that every time he signs a check he has a mental picture of the transaction involved; that the monthly balance sheet and statement are a storehouse of information. He will find that, in a tabulated statement of receipts and expenditures covering a series of years, the wave line of ebb and flow will afford suggestions for investigation that lead to the wisest conclusions.

But accounts kept under a system which simply shows that so much money was received, not detailing the sources from which it came, which simply shows that so much money was disbursed, and not for what purpose it was spent, are valueless. Neither are the accounts which are not kept consistently, though the system may be the best to be had.

Thousands of dollars are often spent in keeping accounts which are valueless, because, when tested for the information they are supposed to record, it is not found. The system has been wrong, though perfunctorily taken as correct until the critical test was applied.

A careless book-keeper may apparently stand a business on its head by charging an item to a wrong account; but the executive head, who understands the books, will soon discover that something is wrong from the abnormal increase in one item and decrease in another.

One can never tell just when the financial accounts of a charitable enterprise may play an important part in determining a general policy. The information they contain may largely determine a policy of work having the most important influence. A striking instance of this kind occurred in my own association, the New York Association for Improving the Condition of the Poor, during the past winter. The matter under discussion was the appropriation of several thousand dollars for one branch of our work. The appropriation was earnestly advocated by some members of the board, and strenuously opposed by others. The debate finally narrowed itself down to a question as to whether the purposes of the association were to be interpreted by the articles of incorporation wherein they were theoretically set forth or whether they were to be interpreted by the actual expenditure of the funds a half-century ago. It may seem strange when I tell you that for a period commencing fifty-six years ago down to a comparatively recent date the actual purposes of expenditure could only be proven in a negative way. The system of financial records was not calculated to give such information as any one might reasonably expect they would give. They took for granted a contemporaneous knowledge of conditions which passed out of existence with those who made them.

It was in the researches made in this connection that I became so greatly impressed with the value of proper financial records of charitable work. The annual reports of our association, dating back to 1843, are perhaps the most valuable records of charitable work in New York City. They are frequently consulted by students of sociology and recognized experts. Many of the reports and treatises they contain are considered authoritative, but from the financial side of the question they are deficient and defective. They do not tell enough, and what they do tell may be interpreted in several ways.

Think of the valuable mine of information that would have existed to-day, had a proper system of accounts been started fifty-six years ago, and consistently kept to the present day, showing the cost, year by year, of the various lines of work and enterprises undertaken by the association, and what the public had contributed to support them. Instead of that we have but a general summary, which conveys a scant knowledge that only creates a desire for more.

Leaving the consideration of the general value of the financial records, there are two particular points of great interest to me in the general financial scheme of most charitable agencies. They are the Treasurer and the Financial Statement in the Annual Report.

The treasurer is usually a man of prominence in the financial and business world, chosen sometimes for his interest in the work, sometimes for the value of his name as a financial guarantee and an inducement to people to contribute to the support of the work. Sometimes the treasurer is content to lend merely his name, with the understanding that the actual work shall be done by the active executive office in the offices of the association, society, or institution; but sometimes the treasurer insists that all contributions shall be sent to his own private business address, and opened and recorded by his own clerk, sending a statement only to the executive officer of the association. This, in my judgment, is an unwise and unbusinesslike method of procedure. The executive head should be the active financial officer, under bonds if necessary, and I think preferably; while the treasurer should act as a bank of deposit, transferring to the executive head from time to time for disbursement such sums as are appropriated by the board of managers or governing body. The reasons why an executive head and his assistants should know intimately all the sources of income are many and obvious, when stated.

It is necessary that the Central Office should know how, when, and in just what manner contributions and all other income are received. Contributors are sometimes irascible when asked for a renewal of their contribution, and sometimes think they have sent money, which indeed they have intended to do, but have forgotten. The executive cannot very well explain that all contributions pass through the hands of a clerk to the treasurer before coming to the Central Office, because that only transfers the seat of war to a place where perhaps matters would not be handled quite so diplomatically, and convinces the contributor that your affairs are not well conducted. The usual refuge in such a case is the wicked post-office, which has held the letter up and rifled it, though the executive may have a suspicion that the treasurer's clerk has been careless and misspelled the name of the contributor, and the contribution has been credited to some one else. Consequently, there is often general dissatisfaction and perhaps a lost contributor, whose aggregate contributions might reach several hundred dollars in life, and whose death might mean a handsome legacy.

I do not believe that two financial statements should be made to the public, one by the treasurer and one by the executive head, who is generally the disbursing officer. The public does not care what the cash balance in the hands of each officer amounted to at the close of the fiscal year. What it does want to know is the total cash the association possessed. It does not care what the treasurer paid over to the disbursing officer during the year. What it does want to know is what disbursements were made and for what they were made; and, to do this, it does not want to be forced to make a financial combination of the reports of the treasurer and the active disbursing officer.

There should be but one financial statement, over the name of the treasurer, certified to by auditors, and clearly and minutely setting forth in a way that every one can understand the receipts and disbursements of the fiscal year.

And that brings me to a discussion of the financial statement in the annual report.

There are many institutions and associations who believe in withholding from the public the details of their receipts and disbursements on the theory that there are items that the public cannot understand or appreciate the reason for. This theory I cannot subscribe to. I believe in an absolute frankness with the public. I believe that frankness establishes confidence. I believe it is a good thing to explain to the public why certain expenditures are large. It educates them up to the necessities of the work; and, once the explanation is accepted, it becomes a fact, and all future calculations for the development of new enterprises in that line of work are based on that fact.

There is one other very urgent reason for a full, frank, and detailed financial statement in an annual report. In the course of years the account books of an association accumulate in number, and are apt to be put away in dark holes and corners, where they are lost or inaccessible. The annual report is filed away in many places,—in libraries, private and public, in the homes of many interested in such matters. It is always easily accessible in the office. Such a financial statement could, if published in the annual report, be readily consulted, even though the information wanted was of fifty years ago.

We cannot do over the work of the last half-century. We can start in the right way that which is to be done in the coming half. Fifty years from to-day new charitable enterprises will be started, old ones will be discussed. Our heirs, successors, and assigns will want to know just how much it cost to conduct our work to-day, just how we obtained the money to do it, and just how we spent it. They won't look up our old account books. They probably wouldn't find them if they did. But they will turn to the annual reports of to-day; and they will say unkind things of our abilities, should they not find the information they seek.

In conclusion, let me impress upon you the desirability of having a set of books that any trained book-keeper can at once handle in case of necessity, and that more than one person in the society understands. Too many institutions of a charitable nature have a system that the officers will tell you "grew out of the needs of the work." This really means that it is a one-man method, of no particular system, and one that it will usually be found requires a thorough overhauling in the event of the removal of the book-keeper, who knows where to find items that his successor would hunt in vain for.

Author's Note.—What I endeavored to point out in the above paper has since been strikingly illustrated in New York City. While explaining his estimates for the Department of Charities in the early part of October, 1899, and under examination by the mayor and other members of the Board of Estimate and Apportionment, the Hon. John W. Kellar, commissioner of the Borough of Manhattan, is reported by the New York *Sun* as saying that he believed the system of book-keeping in use in his department was "rotten." — F. T.

XI.

Reformatories.

MORAL AND CHRISTIAN INFLUENCES OF REFORMATORIES.

BY JOHN HENRY SMYTH,

PRESIDENT OF THE NEGRO REFORMATORY ASSOCIATION OF VIRGINIA.

Morals as practised throughout Christendom do not differ widely from the understanding and practices of the heathen nation whence the word is derived (*moralis*). Morals are the result of heredity, custom, or law, the observance of which is regulated and enforced by unwritten and written human laws. While morals which are of God are fixed and immutable, the result of laws, but such as are higher than any human enactments, they are from the bosom of God. The violation of man's moral laws has to do with clients, courts, attorneys, fines, punishments, and degradations which affect culprits in their life, liberty, and property, their social relation; while the violation of God's moral laws may never subject culprits to the bar of civil or criminal justice, and their sanctions are not known to their fellow-men, and they suffer alone in their character, but go acquit as to their reputation.

The ineffectiveness of morals, the creation of men as a reformatory agency, is shown amid the most developed civilizations by condemnation to death, to jails, to penitentiaries and workhouses of men, women, and children,— institutions that do not pretend to reform them, to teach holy Christianity. History preserves no record of the deterrent influences which are reformative,— of bolts, bars, seclusions from the outer world. And why is this? Does not Christian civilization know that reformation of the adult and of the minor must be from within outward, and not from without inward? The appeal to the wrong-doer must be made to the man, woman, boy, and girl through the intellect and the conscience, which may be dormant, but is never dead in a sane person. And, where it is not so made, we may have moral reform of man, but may not have moral reform proceeding from God. The Christian world is slow to recognize the distinction between man's and God's morality, as is shown in the remarkably few instances in States in which the death penalty is abolished, in which prison-houses are any other than prison-houses instead of Christian reformatories. "Thou shalt not kill," is as applicable to a State as to an individual member of a State. "Vengeance is mine, and I will repay." Morals influence men's conduct through sentiment, through fear of punishment of men. And, in so far forth as this is so, to that extent do morals fail to influence in any permanent way, in the right way.

Men and women in their illumined intelligences form themselves into associations and establish churches, employ and support a clergy because they recognize the defectiveness of their morals, and have a clergy to teach them God's morals. Even the heathen Greek civilization showed a respect for God's morality in preference to their polytheism in the erection at Athens of a temple to the unknown God, and ignorantly worshipped him, as too many do to-day in Christian lands. Every form of religion professed, from polytheism, monotheism, to trinitarianism, has shadowed forth some phase of truth in seeming protest against its moral system, which influenced men's characters, and made them better than they were when wholly under the domination of their own morals.

This brings me to consider the moral and Christian influences of reformatories. Reformation of conduct proceeds from taught and learned right thought, productive of right expression exemplified in a life. This can come from no other source than God. "Abeunt studia in mores," — "Studies pass into manners." The active principle of Christianity is a living Saviour.

All institutions which are called reformatories do not carry out and develop the idea of the founder of the first reformatory, which was established in Germany in the latter half of the eighteenth century, nor of the first reformer who came to reform the world by redemption, to "reform it altogether."

This pioneer institution and others which sprang up in Germany were the nurseries of holy Christianity, and, as a result, formed and reformed character among the ignorant, lowly, and degraded children of that country. The reform was of character,—from bad to good, from wrong to right, from unchristian to Christian. The change resulted from Christian influences rather than moral influences.

Dr. William Fleming Stevenson's biographical sketch of John Faulk, of Dantzic, in proof of Christian influences, in contradistinction to moral influences, not *per se* Christian moral influences, states this fact of Faulk: "Brought as he was into close contact with the disorganized social life, he soon discovered a class of children more pitiable and neglected than any,—a class that had been largely swelled by the troubles of the period. There were children practically orphans by vagabondage and crime, wandering from one prison to another, pests of their neighborhoods, never hearing a kind word, shunned and cast out by all. And, as he grew better acquainted with this singular understratum of society, his pity deepened, and the conviction grew up that these children might be brought round, that perhaps it was not all their fault; that there might be some blame even to good, well-meaning people, who looked on, but never interfered unless through the medium of the police. He made shelter for them, invited them lovingly, and by degrees established the first reformatory. It would have been easy to say that this was a likely notion for a sentimental poet. It appears that this was very liberally said when Faulk began. It was long before those like Perthes could reconcile themselves to the belief that a man whose verses they abused was doing a genuine thorough Christian work. One gentleman wrote from Weimar: 'Faulk is so impressible and fanciful that the dreadful destitution of the youths and their subsequent improvement may very well both be creatures of his imagination. Then he is importunate in seeking subscriptions and aid of every kind: he is, in fact, a bore. He has a few enthusiastic followers. But, in general, he is not liked here. People avoid him, and laugh at him behind his back. But the work soon established its own reputation. Nor was there much in it but what was practical, sagacious, and profoundly Christian.'" ("Praying and Working, Jno. Faulk," p. 39, by the late William Fleming Stevenson, D.D.)

The reformatories of other European States than Germany have practically substituted mere moral for Christian training. The head has been developed to the neglect of the expansion of the heart;

the training of the hands to skilful uses, while failing to picture spiritual ideals; material ambitions have been aroused, while Christian aspirations have lain dormant; the deification of materialism rather than the beauties and excellences of the soul, substituted for the old régime, the gospel of fear instead of the gospel of love.

> "He that is forced to goodness may be good,
> Yet 'tis but for that turn;
> While he that is won by softness and example gains a habit."

Habit is second nature. The orphaned, ignorant, and neglected class of children of any race, unavoidable prey to vice, are wonderfully improved by being brought from squalor and degrading companionships and influences within the sphere of mind culture and training in the handicrafts. From coarse and vulgar manners and ignorant speech, to be given a training which substitutes for all this gentle bearing, grammatically correct utterance, elevated thought,— this is decided and pronounced uplift, this is growth which promises worthy citizenship. But, while this illustrates commendable change in conduct, it is not such reformation as may be relied upon to effect the best results on children in a reformatory, to produce ideal citizenship. Can these enlightening and purifying influences be relied upon without the life-giving power of Christianity? Augustine told the Stoics "that not their smooth and rounded systems was what their soul was desiring, but the divine manhood of Christ."

It is the undefined influence that flows from an enlightened mind and a loving heart that does the work of education, after all, and makes men and women. The soul of the teacher, and not the educational course, does the business. It is said that the fish-women of Athens were critics of incorrectly spoken Greek; Mohammedan Negroes in Senegal, Sierra Leone, and Liberia read and speak the Arabic language with the scrupulous exactness of students of the mosque at Cairo; all know of the manners of the French people, and that their language is that of diplomacy. Yet it will not be seriously pretended that the fish-wives of Athens were, and the Negroes of Africa, under the influence of the Koran, are models of a morality which so permeates and controls their consciences as conforms them to righteous living.

The polytheism of the Greeks, the polygamy of Mohammedan Africans, and the disregard of the elementary principles of legal justice shown by the French in the Dreyfus scandal, all abundantly deny any claim that may be set up for their Christianity, while in accord with their morality. Labor agitators and legislatures not infrequently fulminate and legislate against the reform influence of industrial labor of prisoners, because the product of their toil is put in competition with that of men and women who have never fallen under the censure of offended law. Can the Christian moral sense of a labor agitator or of a legislative body, under such conditions, be said to have existence, to be other than persistently dormant? The oppressions of and discriminations against labor, racial differences, provocative of the most shameless and flagrant injustice, show conclusively that moral influences divorced from Christianity have never made mankind better, have never reformed character. And yet reformatories have generally come into existence under just such influences, are dominated by them. These moral influences shut the gate of mercy against men behind bars and bolts by making their labor non-commercial; while legislative jobbery receives only the censure of a free press, but otherwise goes unwhipped of justice under the influence of morals rather than Christianity.

And in an age of the world's progress in which rights take a higher rank than duties, rights level the classes to the masses, it would seem that something beyond mere morals should enter into the training of those who are regarded as fit subjects for reformatories. The courtesies of good breeding, good morals of highly moral folk, are undergoing change, are passing into coarseness and vulgar manners, which seem to prove the inadequacy of all morality not distinctively Christian as a reformative influence. This change is taking place in our own country and in Great Britain. Referring to this phase of morals, a member of the British titled class makes this statement with respect to his own countrymen and their kindred here: "Each generation as it comes up on the stage of life is a little less polite in its bearing toward its fellows than the generation which preceded it; and unless a reaction should set in, and that soon, it would not be difficult to predict the date when the attitude of men and women toward each other will be softened by none of the restraining influences of polite and considerate courtesy. Some will welcome the advent of a time when everything that a man or woman has or enjoys, he or she shall possess by right, and not by favor of any one, and, consequently, when there shall be no necessity for giving or receiving of thanks; when the equality of all shall be so thoroughly recognized that politenesses and deferences, which proceed in a great degree from recognition in society of differences of station, of age, and of sex, shall have become completely superfluous, and when politeness between equals shall be esteemed a sign of weakness, and an evil survival from feudal and aristocratic ages. To such it may be answered that, in so far as polite manners are the outward expression of kindly feelings between man and man, they should be the outcome of a democratic creed which professes to teach the brotherhood of man." * If the foregoing be accepted as fact,— which, so far as the manners of the young of my race in America are concerned, I may not deny to be an existing condition,— it seems that, in the matter of mere human courtesy, man's morality is undergoing a lamentable change, resulting from larger rights under our moral law. It will hardly be contended that there is observable in Christian morality any such decadence, any such departure from a training which teaches God's fatherhood and man's brotherhood. This is the result of the teaching out of as well as in reformatories of a morality other than Christian, appealing to the head and hands instead of equally to the heart, the intellect, the soul. It is not pretended that Christianity is taught in the reformatories in the United States, as a rule, where such institutions are established and sustained by the State rather than by individuals. It is only in a few such institutions that the God method rather than the man method of training is adopted. And in all such the establishment as well as the control is through private instead of public corporations. The largest reformatory with which I have any acquaintance in the United States, the Protectory of Westchester, N.Y., declares through its management that, after an existence of more than a quarter of a century, thirty thousand boys and girls have had the benefit of its Christian influence; and with pride its officers point to 75 per cent. of that number, Christianly reformed, having trades and Christian training. This, from my point of view, is highly creditable to the survival of Christian over any other moral influences.

The veneer of good manners, skill in handicrafts, however much

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* "Are Manners disappearing from Great Britain?" by the Right Hon. the Earl of Meath, *Nineteenth Century*, p. 233, July, 1896.

to be fostered as brain and hand developments, utterly fails to make men reverence God primarily, to produce ideal citizens of a State, godly men and women. Hence the effect of all this is morally ineffective to reform men and women. Then how impotent the influence of mere morals, not distinctively Christian, to reform children, the plasticity of whose natures, the receptiveness of whose minds, and the responsiveness of whose hearts are fit entrances for the best influences, which are Christian, while they get, it is feared, the least reformative influences which are merely moral!

In concluding my thought as to the necessity of Christian moral influences being brought to bear in reformatories rather than merely moral influences, not distinctively Christian, to the men and women of this magnificent assemblage, gathered to deal with the problem of the ages,— the restoration of the mentally enfeebled and morally degenerate in American social life,— I represent my race, and desire that my thought should have strict application to that class. It would be the grossness of presumption for me to assume to suggest a course to be pursued in the reform of whites, because I am the legitimate heir of a race which for nearly three centuries has been degraded by Anglo-Saxonism. Reformatories have had no place in our life of freedmen and citizens. Hence it is of the first importance that such effort to rescue and save depraved childhood and youth of the Negro race should be started right, with the benefit of all that is best in your institutions and with the best that may not be in yours. Every vice found to exist in Anglo-Saxon civilization here finds illustration in the blacks in this land. The successful overcoming of vice in us depends largely upon the help received from the whites, as an addition to that potent aid which is inherent in Christianity. It is to the interest of this civilization under which we live that the moral condition of the understratum of Negro social life becomes the concern of your race no less than mine. The relations the blacks sustain to the whites make this contention obvious. If the ten millions of Negroes here were in Africa, thousands of miles away, the Christian obligation would not be so pressing upon you to reach out and beyond as it is here and now to reach down and lift up. However jaundiced with race prejudice any white man or woman may be, the fact will be conceded, as to Negroes, that they have brain capacity, and that their material progress has been little less than phenomenal under freedom and nominal citizenship; but there has not been a corresponding Christian moral growth, the *sine qua non* of racial as of individual permanent, reliable development.

Hence, with a multiplication of those grand and glorious centres of industrialism, Hampton and Tuskegee, the solution of the "Negro problem" will be impossible, with an increasing understratum of criminality, unprovided with means of reformation, of character-making. The good accomplished by these and similar institutions of learning will be greatly modified monthly and yearly by graduations from jails and penitentiaries of Negro children and youth throughout the South. Because the ability to acquire knowledge, the wisdom with which to apply it to the affairs of life, to make, to save and wisely expend money, have not made the Caucasian races of modern times better than the same races of ancient times, only in so far forth as Christian character has been developed in them. So that the conclusion reached is, that knowledge, money, civil and political liberty, industrial growth, each and all will fail to redeem and regenerate the black race without the saving influences of pure and simple Christianity. If this be a necessity for the race, it is a crying need of the young who are moral delinquents.

Christ is the solution of our problem. Without him, civilization is a ruin.

THAT OUNCE OF PREVENTION.

ABSTRACT OF ADDRESS OF HON. H. R. PATTENGILL.

I have often been moved with patriotic feelings as I have seen the Lansing (Mich.) State Industrial School for Boys, and have rejoiced that the boys have so good a home. I have noted the pleasure they seemed to have in their sports, and their interest in their half-day of school.

My business is that of an editor and publisher, and I have rejoiced to see the elegant specimens of printing that these boys turn out. I have been delighted also to see the well-kept rooms and well-made beds, and the way in which these lads care for the grounds. I speak of this, not to make any odious comparisons, but this is the school I know most about; and I think that it is applicable to all the schools of that kind. I have seen these boys as they come to church, and when they have been at the circus, too. Perhaps some people might think that the latter is not a place for boys, but a boy must have a little of that sort of thing. I was proud of the boys both at church and circus.

Lansing is proud of the boys of that institution. I put this strongly, that you may understand I believe in institutions of that kind. Many of these boys never had such good homes as they have in those cottages to-day. They have never been so clean or so well fed or so well clothed as they are in their natty uniforms, which make them look like a company of cadets. I do believe in such institutions, and that many a lad has been saved to become a good citizen through these schools. I have a neighbor who was a graduate of the Lansing School, a man who has built his own house, and bought eighty acres of land, and paid for it.

Now for the ounce of prevention. Notwithstanding the fact that I love to see the boys there, I have the heartache when I think how they happen to be there. How does it happen that six hundred and fifty out of over four hundred thousand boys are in a school like that? Why should they be there? Why aren't they in their own homes? I believe it is on account of the bungling training of parents and teachers, on account of ignorance and carelessness, the cold, selfish stupidity of some one who should have been the trainer of those lads.

I am going to speak of these three things,— the home, the school, the social factors.

The home should be the chief factor in the making of boys and girls into good citizens. In the home the mother should stand supreme. She should be the supreme factor in the training of the boy or girl. I admit that that is not an easy task. It is a task that tries her nerve, that tries her temper, that tries her physical being; but I wish I had time to eulogize her for what she has done. I want no one to think me cruel in my criticism; but where the mother is weak, vacillating, petulant, not well educated in all of those things, how is she going to keep the boy or girl from going wrong, and being found in the State School for Correction? I would have the mother with a velvet glove, but I would have within the glove an iron hand. Kindness and firmness should be combined. I would not have her a society woman, giving up her whole time to society. I would have her take some of her time for fitting herself to be a companion for her daughter. Father and mother should be companions to their boys and girls. They should show sympathy with them in their studies and sports. If the father is simply severe and selfish and stern, you have a repressive process; and that does not make a boy love his home. The father should be a boy with his boy. I like to see a man play with his boy. I like to go in unannounced, and see the father down on his knees playing with his little lad. O fathers and mothers, we are going this way only once. Let us see to it that, while we go, we go with our boys and make them our companions. Let us be their confidants, and make them feel that they like to play with us better than they do with any one else. I believe in this way that many a boy could be saved,— not all perhaps, but we should save a great many, so that they would not be sent by wholesale to the State School.

Besides his father and mother, I would speak of the home surroundings. I admit that here again we have homes of squalor, poverty-stricken, wretched, from which these boys come. But I believe that the time is coming when these homes will be made more attractive for the boys and girls, when there shall be music and books in them, and that, in place of the rickety portico, you will find "a sweet doorway greeting of the rose and honeysuckle." An attractive home holds a boy like hoops of steel.

The home, then, should be made attractive. And within the home some things may be overlooked. The parents should not always be saying, "Don't, don't." Let the children know that you appreciate when they try to do well.

Next to the home comes the school. I think the school has been the greatest factor in the four hundred years of American life. While I do not say that everything comes from the school, I believe that much is due to the fact that there has been a liberal education of the boys and girls for so many years.

Many of the boys are in our State School because they were truants from the public school. We have a compulsory school law that "compulses,"— a law that is compulsory on the father and mother as well as on the child. In this way we have in Michigan corralled eighteen thousand boys and girls. The consequence was that we had to have in our cities parental schools also; and they made strong, noble boys, too.

But why are there so many who hate schools and cheat and lie to get out of them? It is not always the fault of the poor school-ma'am. The American people do not quite understand the power of the teacher. The personality of the teacher counts for more than the education. But too many teachers do not understand boy nature. They do not understand the difference between mischief and malice. A boy is as full of mischief as an egg is of meat. He cannot help it; and the teacher who has never been a boy and cannot feel as a boy, does not understand it. The good teacher does not take these things as personal. She just ties the boys to her, and they will do anything for her. She governs them *from within*, or she helps them to govern themselves. It is a sort of permeating influence. Those teachers who do not have it are in a bad way. The school that I went to did not govern itself, but I think boys are better than they were years ago. I don't think there is half the deviltry among them that there used to be. If teachers know boy and girl nature, and if they go into their work in a whole-souled way and manage to keep their pupils interested, they will not have any truants. I know whereof I speak.

But, besides that, we must have the co-operation of the home with the teacher. There is not enough of that. The teacher knows nothing of the boy outside of the school. In old days they sent the teacher to "board round." So, in time, they knew the surroundings of the children and learned something of their aspirations and ideals. The teacher knew not only the children, but the fathers and mothers. There was co-operation between the home and the school, and that is what we want now. If teachers visited the homes of the incorrigible children, it would have a good effect.

Co-operation between the home and school can be secured in another way, by the decoration of the school-rooms with flags and flowers. And, if I had a school, I would have calisthenic drill with music; and I would have a class in jokes!

Next reading. How few people know what their boys are reading, and how few are able to tell them what to read! Some people seem to think boys should read such books as Fox's "Book of Martyrs" or Edwards "On the Will," when the boy himself wants to read Indian stories. Give him a *good* Indian story, then. Let him read Cooper; but do not keep him from reading by saying, *Don't* read this and this. Give him instead something both good and interesting in the place of the bad. Don't give them goody-goody books. Now I like "Little Lord Fauntleroy," but I want to say to you that very few boys feel that they could be little Fauntleroys and wear ruffled shirts and call mother "Dearest." I would take more stock in "Widow O'Callaghan's Boys" than in that little Lord Fauntleroy. That book deals with real boys.

Bring up the boys to believe in honest labor. Teach it by your treatment of your own hired girl, showing that you yourself respect honest labor. Teach them that honest labor is not degrading, but that it is noble if the law of kindness goes into it.

Plant a kindergarten and a manual training department in every school. Teach the law of kindness and of helpfulness and the value of knowing how to do things with their own hands; and it will not only make the children better, but it will help to solve the labor problem, which can only be solved by doing unto others as you would have them do unto you.

The course of study in school should be elastic. Fit the course to the child, and not the child to the course. And, as I have said, in the manual training school let them learn to do something with their hands, and they will all the easier learn to do something with their heads.

Then comes the influence of the Church and the Sunday-school, the Young People's Christian Endeavor Societies, the Epworth Leagues, etc., which are doing the work of helping to elevate society on that line.

I would lay stress upon art galleries, museums, libraries, gymnasiums, as important factors in the prevention of crime.

And, lastly, I would have business integrity in men and women in their daily walk and conversation. Do you know what that means? If the business men were as true as they should be,— many of them are square and honest,— it would make a difference. How boys look up to an honorable business man, a man who scorns lies and meanness!

What we want, then, as a preventive of crime is that from the days of the kindergarten up there shall be heart culture and brain culture and a power and desire to do something that is useful for society.

XII.

Prisons and Reformatories.

PRISONS AND REFORMATORIES FOR ADULTS.

REPORT OF THE COMMITTEE BY T. E. ELLISON, CHAIRMAN, INDIANA.

We gather at these Conferences year after year, to consult together and see what has been and can be done for the unfortunate and the erring. And, in order to determine what the present situation is, we must notice the changes that have occurred in public opinion, as well as in the laws of the various States under which the penal institutions are governed, even if statistical and somewhat uninteresting.

During the past few years a gradual change has been taking place in the *personnel* of the management of these institutions, and that, in my opinion, has had much to do with the improved condition of affairs. This change has been brought about more by public opinion than by statutory law, and hence is only known as it is felt.

True it is that statutes have been passed, placing the management of many of the class of institutions we refer to under the control of non or bi-partisan boards; but in the main, the fact that we have better informed and more unselfishly interested prison and reformatory officials than we had twenty years ago is due to the general opinion that good citizens can be made out of convicts, and that the hope for better things can be made to grow in the mind and heart of one who has broken the law of the State, in the same proportion that it does in other men. We have a right to expect that men will grow better in prison, if good men have control of them, whether there is any law authorizing the use of reformatory methods or not. This personal equation is inseparable from the matter we have under consideration.

While we recognize the good work that can be done by a superintendent or warden, we do not wish to rely upon that alone, and are especially anxious that every prison official shall have all the accessories and powers that will enable him to do the best he is capable of.

It is two years since a report was made by this committee to this Conference. No State during that period has abandoned the repressive and primitive system in the treatment of its malefactors, nor has any State abandoned the reformatory system. The changes, so far as the statutes of the various States are concerned, have mainly been toward the more efficient carrying out of the reformatory idea under the laws now existing.

Indiana was the last State to remodel its penal code, so far as it relates to the treatment of those convicted of crime is concerned. The law making that change went into effect April 1, 1897, which was such a short time before the last report that it was hardly noticed. The law enacted by the legislature of 1897 made the most sweeping changes that have ever been adopted at one time by any State on this subject.

By nature and education I should be classed among conservatives, and I must confess I was somewhat apprehensive as to the results that might follow from such radical departures. But, when the laws were under consideration, we found, to our surprise, that public opinion was ripe for a change of procedure, that the iron was hot; and we hit it hard,— so hard that we, who were somewhat instrumental in bringing about the change, have been congratulated over the perfect machine that was installed in place of the old juggernaut car that formerly ground down men's souls, making enemies to society rather than inculcating respect for and obedience to law and a desire for good order.

In most States the reformatory has been allowed to exist experimentally instead of being recognized as the proper place to confine real criminals. In Indiana the reformatory is supreme. It is the clearing house through which its criminals must pass, and where the best place to put them is decided, so that the most good can be done for them.

The limits of the reformatory and the authority of its managers are the limits of the State. The law is drawn along the line that by proper effort the reformatory can benefit all who are convicted of crime. We do not limit its work to first offenders. We only banish from its educational influences those whose presence is found to be deleterious to those who are the best subjects to work upon.

Our penitentiary is a reformatory. It has all the powers of parole. It is authorized to do everything for the betterment of its inmates that the reformatory can do, except to give them an industrial education, it being thought that those over thirty, who, with murderers, are the only ones sentenced to that institution, are too old to be benefited by that character of treatment.

In addition to those sent to the penitentiary direct, the managers of the reformatory may and do send there those they deem incorrigible, as being the best place to care for and discipline them.

The results of this marked change in the treatment of the convict in Indiana has not been a disappointment to those who have most carefully watched its workings. The penitentiary management were, at least, exceedingly conservative at first in their use of the powers conferred upon them ; yet they have paroled ninety-six men since the law went into effect, out of a daily average of about eight hundred convicts.

The reformatory has paroled two hundred and eighty-five men out of a daily average of inmates of about nine hundred.

While errors have been made, the percentage of those who have abused the privilege granted them is very small.

The tone of both institutions has been immensely improved. The people of the State are in accord with those in charge. As proof of which, I may cite that, although compelled by the very condition of matters to make large appropriations for the care of the insane and other defective classes, the last legislature gave the reformatory whatever its management thought necessary at the present time. The officials in charge of both institutions are the same that were there before the change, and they are enthusiastically in favor of a continuance of the present scheme of controlling these institutions.

The law of 1897 only applied to the institutions for men. The last legislature extended it, so as to make its provisions applicable to the woman's prison. Time will undoubtedly show defects and where improvements can be made in the system; and additional powers may be needed, and, possibly, restrictions and limits may be required; and whatever the management desire will be done, and nothing done they do not approve of, unless a great change comes over the mind of the people of the State.

If I had not received the idea from an answer to one of my letters of inquiry that the reformatory was an expensive manner of caring for the convict, I should not have thought it best to refer to the financial side of the question. I have little patience with any person who counts the cost of manhood or can find time to discuss the difference of cost of two systems that deal with human souls, not only of the present, but future generations, when he concedes that one brings about better results than the other. Yet, to satisfy even such people, I may give the following figures:—

STATISTICS OF PAROLED MEN IN INDIANA FOR TWO YEARS, ENDING MARCH 31, 1899.

Number of men paroled		239
Received final discharge	62	
Time expired and ceased to report	12	
Returned and transferred	1	
Returned and since discharged	8	
Returned and still here (employment not yet secured)	8	
Returned and serving additional sentence	2	
Delinquent	14	
Died	2	
		109
Number of men now reporting		130

Total wages earned during above period	$27,326.24
Board and lodging for 125 men during 803 weeks	9,639.00
	$36,965.24

The 130 men reporting show for month of March:—

Money on hand or due then	$1,919.09

Total months on parole equal 145 years.

Cost per capita per year in institution	114.76
Saving to State	16,640.20
Total saving to State and wages earned	53,605.40

Without being too statistical, I may say that Colorado, Washington, Wisconsin, and Vermont have all passed laws that give much more power than was formerly possessed to some authority in those States to more efficiently carry out the reformatory idea.

In Pennsylvania, New Mexico, Massachusetts, and Minnesota, minor changes have been made, looking to better management of their prisons.

In Louisiana an earnest effort was made last winter to reform the laws on this subject; but all ended in failure, except that those who tried and lost the battle for better manhood report that, while the citadel was not taken, some of the outposts were, and that continued efforts will soon bring success.

There is reason to rejoice with prison reformers in that State; for, although they have not secured reformatory management of the prisons, they have secured the destruction of the lease system by a constitutional provision after 1901.

In the remainder of the Southern States, much less interest is taken than we could wish, although, from reports I have secured from North Carolina, the time is not far distant when desirable legislation will be secured in that State.

While the reports I secured from the Far Western Northern States were not so favorable as could be wished, yet I believe there is a growing sentiment favorable to our cause.

On a trip I have just taken, I met quite a number of lawyers and judges from Central California, Nevada, Idaho, Wyoming, and Utah; and they all said that the question of the proper management of prisons was much more frequently discussed, and the desire to introduce reformatory methods spoken of, in the past few years than had ever been before.

Connecticut is the only State that I know of that has taken what seems to be a backward step. It has repealed the law passed in 1895 establishing a reformatory. But I have hopes that the old "Nutmeg State" will come out all right soon. She came to Indiana to get a warden for her prison, and, by the way, got a good one, too, and hence must soon come again into line. The National Prison Congress heard the cry from "Macedonia," and will hold its next meeting at Hartford. So that by the time of the next report from this committee the seeming indifference of Connecticut may be found to be just a stop to get a good ready before going ahead.

Thus a careful survey of the statutory aspect of the question, as well as that more powerful than statutory force, public opinion, assures us that the good cause of reformatory treatment rather than vindictive punishment of the convict has made much progress in the past two years.

The public is beginning to be impressed with the true idea that pervades all real reformatory work, that it is really educational, that it is dreaded by the habitual criminal to such an extent that he will remove, if possible, to other States where its to him severe though really merciful influence is unknown. Lastly, this reformatory influence inculcates patriotism, love of order, and helps to secure the blessedness and true happiness of home and friends.

XIII.

Industrial and Reformatory Institutions.

REPORT OF STANDING COMMITTEE.

BY J. E. ST. JOHN, MICHIGAN.

The year that has just past has been a year of unrest, a period of transition in all departments,— in the world of theology, in the world of politics, the world of economics, the industrial world. Everything seems to point to a question mark. Every one seems to be looking for a change, something different, something better, something progressive.

And, while this is true of all other activities, it is no less true with the army of laborers along the line of work which occupies the minds of the noble men and women who are gathered here for the sole purpose of learning how they may improve their methods and thereby bring out still better results.

While it has been impossible for me to visit all of the many industrial and reformatory institutions throughout the United States, I have, by careful and persistent correspondence, become satisfied that the superintendents and managers of these institutions are imbued with the spirit of determination to obtain the very best methods of carrying on the work intrusted to them.

It is a matter of no small importance to select helpers and teachers in every way capable of developing all the good traits that are latent in these unfortunate children, and instilling right principles in those where there seems to be a scarcity of anything good; teachers prepared to satisfy the longings of a child's heart and head, to inspire them with an ambition not only to live, but to live to some good purpose; teachers of refinement and purity of character.

It is a deplorable fact that there are sometimes found industrial school officers who are addicted to the use of tobacco and profanity; and, in my opinion, it is a reflection upon the management when they are retained for any length of time. But I fully believe that statistics would bear me out in the statement that these institutions are doing their work well. Think of the hundreds and thousands of men and women who are to-day filling places of trust and responsibility, in homes as well as in the business world, who in their earlier days received the benefits of these institutions.

Mistakes may be made by institutions the same as by individuals; and I believe that every progressive, wide-awake superintendent will not only profit by his own mistakes, but by those of his colleagues as well. Too much is often expected of these schools. Parents sometimes expect us to do for their boys in a few weeks or months what they have been trying to accomplish for a lifetime and have failed.

I wish we had a larger farm in Michigan for our boys. Every industrial school should average an acre of land to each inmate. We have 650 boys and only 260 acres of land. I believe in farming. I consider the farm a great school of instruction to all who are privileged to till the soil.

One of the leading questions of the day is the education of children; and, in building a good, strong moral character, an industrial training is one of the most important features. I believe in giving the children the largest liberty possible in these institutions. I feel sure that, if you could feel the pulse of this nation, you would find that public sentiment is growing toward giving pupils and inmates of these industrial schools larger liberty; and it does my heart good to know that some institutions are eliminating all prison features. It is a well-established fact that the thing you forbid a boy to do often immediately becomes desirable in his eyes. He wants to see if he can do it; and sometimes, when a boy has largest liberty, it is easiest to keep him in bounds.

I believe in getting these boys out among the people. Nothing pleases me more when at home on Sunday morning than to see from three hundred to five hundred of our boys going down to the city to attend church or going out in the afternoon for a walk. I am sometimes criticised by people who look upon these lads as a lot of criminals and prisoners, thinking they should be kept securely housed behind walls and bars. As a matter of fact, these very boys who remain with us from one to three years must go out and mingle with people, and either attend school or engage in some occupation for a livelihood. I therefore believe in keeping them in touch with the outside world.

I believe, also, in giving them plenty of recreation. It is a pleasure in winter to see our six hundred and fifty boys on the ice, skating. I am glad to know that some institutions, where their location makes it possible, take their boys out for a summer vacation in camp. In fact, I believe in conducting these schools as nearly as possible as you would conduct the affairs of a good Christian home. No system of grades or merits, no dungeons or lockups or rooms of reflection. I am aware that I tread on dangerous ground in giving utterance to some of these sentiments, but I base them on a personal experience of twenty-six years in this work.

I believe in teaching these boys to do right because it is right. Teach them how to do certain kinds of work, and insist that it be done right every time. Tell them of the things they *may* do instead of always telling them of those things which they must *not* do. Repression is not always reformation. Broaden their minds and elevate their thoughts in every way possible. Strengthen their moral character by every wholesome influence that can be brought into requisition.

Telling a boy he is bad has a tendency to make him so; and, on the contrary, telling him he is good will surely help to make him better.

I am an optimist. I fully believe that everything in nature is ordered for the best; and, in my opinion, it is our duty to teach the children placed under our care that the world is growing better every day rather than the belief that everything is going to rack and ruin.

The one who has the courage of his convictions is the one who wins out in the world to-day; and, if we expect these children to become successful in after life, we must give them encouragement.

XIV.

Minutes and Discussions.

SECRETARY'S REPORT.

FIRST SESSION.

Wednesday, May 17, 1899.

The opening session of the twenty-sixth meeting of the National Conference of Charities and Correction was held in the Auditorium, Cincinnati, Ohio, on the 17th of May, 1899, Professor C. R. Henderson, of the Chicago University, President. The second Vice-President, Mr. Breed, of the Local Committee, called the meeting to order. Prayer was offered by Rev. David H. Moore, D.D. After vocal and instrumental music, Mayor Tafel, of Cincinnati, was introduced by Chairman Breed. He spoke briefly. He was followed by Hon. Asa S. Bushnell, the Governor of Ohio. The following is an abstract of their remarks:—

Mayor TAFEL.—*Mr. President, Ladies and Gentlemen,*—It is with great pleasure that we welcome the delegates of this Conference to Cincinnati. You have conferred an honor on this city by meeting here. It is with a sense of relief that we turn from the records of the year of war and devastation, garnished with glory though they were, to the consideration of the year's work in the various fields of charity. I am sure that we all agree in hoping that the Peace Congress which is about to assemble in Holland may succeed in devising some means tending to abolish that relic of barbarism, war. If we begin to look at other nations with charity rather than with covetousness, we shall have much less occasion to use means of correction.

The Mayor closed, by inviting the delegates to visit the many excellent charitable institutions of Cincinnati, and by bidding them all a hearty welcome.

Governor BUSHNELL.— *Mr. President, Delegates, Ladies and Gentlemen*,— It is a great compliment to the city of Cincinnati, of which we are all so proud, that the twenty-sixth National Conference of Charities and Correction should come among us; and it is an honor to Ohio to have such a body of earnest, devoted people gather within her borders. And I come here, as chief executive of the State, to give you greeting and bid you welcome. I will not say I put aside official duties to be present at this Conference; for I deem it the duty of a governor of a State to devote time and take interest in all matters that pertain to the charities and corrections of his State, and incidentally to get all the information possible from other States.

In pursuance of this idea and intent, and as President *ex officio* of the Ohio State Board of Charities, I am here to extend you a hearty greeting, and assure you that Ohio welcomes you most warmly.

You are gathered here in this great metropolis from all the States of the Union and from Canada, in a city famous for its charities, for its children's hospitals, orphans' asylums, houses of refuge, all of which have been a pride to this city for years. I do not believe there is an ill that flesh is heir to that provision has not been made to relieve by the beneficence of her citizens. Notably among them a hospital erected and dedicated to the public by a gentleman and his wife at their own expense; and another very recently made happy the ladies of the Fresh Air Society by a generous donation toward carrying forward the work of that society, the ladies of which will be your hostesses on Friday, when you will be invited to visit the model Fresh Air Home at Terrace Park. This is but one of the charitable acts of these good people, and to a host of others are due the thanks of all for their many generous acts of benevolence.

The State in which your Conference is held we think among the foremost in extent and success of her charitable and reformatory institutions.

Charity begins at home, and I am going to be charitable toward you in that I am not going to claim that these great charities which you represent originated in Ohio, or that our charitable institutions or reformatories are better managed and more successful than those of other States; but many good things have had their origin in Ohio, and, except for our proverbial modesty, your ears might be regaled with the praises of some of them here to-night. But modesty is a virtue we are going to cultivate on this occasion, while you are our guests; and I will only make the simple statement that, if any State has larger, better equipped, or more progressive and carefully managed charitable and reformatory institutions than Ohio, that State is to be congratulated. And, if any State has a more earnest, conscientious, devoted Board of State Charities than our State, it may well be proud of it. And we can rejoice in the work that is being done and the good accomplished by these boards in all our States and throughout the land. Their work is a labor of love, the moving spirit of which is like that of the brothers on whose farm, it is related, the city of Jerusalem was founded. The legend runs thus: —

There were two brothers who had adjoining farms. The one brother had a large family, the other had no family. The brother with the large family said: "There is my brother with no family. He must be lonely, and I will try and cheer him up; and I will take some of the sheaves from my field in the night-time, and set them over on his farm, and say nothing about it." The other brother said: "My brother has a large family, and it is very difficult for him to support them; and I will help him along, and I will take some of the sheaves from my farm in the night-time, and set them over on his farm, and say nothing about it."

So the work of transference went on night after night, but every morning things seemed to be just as they were; for, though sheaves had been subtracted, sheaves had also been added; and the brothers were perplexed, and could not understand. But one night the brothers happened to meet while making this generous transference, and the spot where they met was so sacred that it was chosen as the site of the city of Jerusalem. If that tradition should prove unfounded, it will, nevertheless, stand as a beautiful allegory.

And thus we have exhibitions of love and charity from the earliest period until now. When one of the workers falls and passes away, another, willing and anxious to do his Master's will, takes his place, laboring on without compensation save the consciousness of contributing to the comfort and happiness of the poor and unfortunate.

Speaking for those who by public designation or by private trust have been placed in charge of the affairs of the charitable, benevolent, and reformatory institutions of Ohio, whether State, county, or municipal, I can assure you of the earnest purpose to still further perfect conditions, to amplify the good work, and to attain a scale of efficiency and admirable result that will be worthy of an enlightened people in an enlightened era. We of Ohio hope to earn the commendation of the world in the good cause of protecting the unfortunate, in educating and caring for the sorely afflicted, and in making good men and women out of those who have strayed from the paths of rectitude. It is our trust that our State shall keep pace with the ever-increasing movement which is now making a record of honor for the nation. We wish for equal success in the endeavor in all our sister States and in the countries of the world. The circumstances and the environments of life for the great majority of the human race are susceptible of vast improvement. Some of the energy of every good citizen should be devoted to the welfare of his less fortunate fellow-men and to the classes from which the public charges come. It is a fruitful field, my friends, and a noble work,— a Christian mission, Christ-like in its purity of purpose and sanctified by its acts.

We have much to learn; and I know of no source from which we can learn it as from this great gathering of wise men who have made the study of public charity and correction a science, and have developed new methods, new ideas, and new hopes for the future.

There is one lesson, I think, you will agree with me we ought to learn, not only here in Ohio, but in all the States; and that is that no appointments for the administration of charities and corrections should be made from political motives alone, but qualifications and fitness for the duties should determine as to who shall be placed in these responsible positions. Sometimes ill-advised interference of party organizations has been an evil to a marked degree in the control of public institutions.

Now let us see what this Conference will develop. We expect to learn a great deal from you, and that is one of the reasons why we so gladly welcome you. Every year we shall learn more, and in the end a better state of things will show themselves here and all over the land.

I do not believe the world is growing worse or that crime is increasing. No, the world is growing better; and there is less crime in proportion to population than at any period of modern times. Your work is accomplishing much toward making men better and placing the race on a higher plane of morality and citizenship.

Delegates to the Conference, Ohio is with you to-night and will be with you ever in this great work of caring for and bettering the condition of the unfortunate, afflicted, and erring classes. I hope the labors of this Conference will be pleasant in every respect, and the results equal your most sanguine expectations. Expressing my fullest confidence in the cause in which you are engaged and the value to the world of your deliberations, I again bid you welcome to Ohio.

Mr. Robert Treat Paine, of Boston, was invited to respond on behalf of the Conference.

Mr. PAINE.— *Mr. Chairman*,—In the name of the ladies and gentlemen present I return hearty thanks for the cordial welcome which the Governor of this Commonwealth and the Mayor of Cincinnati have given us.

Our Conference has met in many parts of our great country. We migrate, I was going to say, somewhat after the manner of the tramps whom we are endeavoring to suppress, from city to city and State to State. Each State has given us a peculiar and special welcome. It was a great pleasure to be welcomed in the magnificent metropolis of New York, where Mr. Stewart did so much to make our meeting a brilliant success, and where we had a larger number of members than we have ever gathered before. We once crossed the continent to San Francisco; we had the privilege of going to New Orleans; and none who met with us in Chicago will ever forget our brilliant and interesting meeting there. And you will pardon me if I recall the fact that you did Boston the honor to meet with us there. So we have met in different parts of the country, and we are rejoiced to come now to this beautiful city by the Ohio. We shall visit your institutions with pleasure, and we shall carry away with us lessons that we shall learn gladly.

May I take a leaf out of my experience this morning? It was pregnant with possibilities and promise of good. In your fine Eden Park I saw a swarm of children; and, as I looked at that multitude of boys and girls, I said, This is the antidote to crime. Give the boys and girls playgrounds, open spaces, athletic sports; and the need of reformatories will grow less.

We meet with growing numbers. There are many new faces, and we delight to see them; but there is a certain element of sadness when we look for those who have gone. Ohio has many, both among the living and the dead, who have brought honor to this Conference. It is fitting that General Brinkerhoff should be upon this platform, for he has brought to the Conference wisdom and honor and encouragement. But we look in vain for Dr. Byers, the dear, old, quaint, picturesque man whom we welcomed so many years.

There is no rivalry between the different sections of our great country in our work. We are united in that. It is a pleasure to welcome so large a delegation from the Central West. We are all crusaders in a great cause,— a cause full of hope; and we gather strength and inspiration by meeting each other once a year, year after year, and we come to know and love each other and to seek counsel and support from each other. We are engaged in a work of the utmost importance, and we believe that the progress of charity is one of the most encouraging signs of our times. We believe that out of this Conference will grow great results, that we shall reach the ideals toward which we aim; for, in the words of Emerson, we have hitched our wagon to a star, and are content with no low aim.

President Henderson then delivered the annual address (page 1).

Adjourned at 9.30 P.M.

SECOND SESSION.

Thursday morning, May 18.

The Conference was called to order in the Auditorium by the President, Professor C. R. Henderson, at 9.30 A.M.

The following committees were appointed in accordance with the rules of the Conference:—

Committee on Organization.— Alexander Johnson, Indiana; Lucius C. Storrs, Michigan; C. E. Faulkner, Minnesota; Miss Julia C. Lathrop, Illinois; Mrs. E. E. Williamson, New Jersey; Mr. R. W. Hebberd, New York; Mr. John M. Glenn, Maryland.

Committee on Resolutions.— Philip C. Garrett, Pennsylvania; Homer Folks, New York; Mrs. Fred. Butler, Colorado.

The PRESIDENT.—We are here not to settle questions, but to confer about problems. All resolutions are referred to the Committee on Resolutions without debate. I may say here that the women's clubs of the country have appointed ladies to represent them, and we are specially glad to have their sympathy; and we look to their meetings for discussions of the great problems that are brought before us.

The General Secretary, H. H. Hart, asked the delegates from the various States and Territories to appoint members of the Committee on Time and Place. The following committee was thus appointed:—

Committee on Time and Place.— R. Brinkerhoff, chairman, Ohio; T. Nicholson, Indiana; Levi L. Barbour, Michigan; Dr. Eva Harding, Kansas; F. Spencer, Canada; Frank Tucker, New York; P. C. Eastham, West Virginia; William P. Lyon, Wisconsin; A. J. Blair, Washington; Louis A. Bethke, Maryland; Captain Charles Lawrence, Pennsylvania; W. T. Gardner, Oregon; C. L. Stonaker, Colorado; John E. Ray, North Carolina; D. I. Green, Connecticut; Bishop Samuel Fallows, Illinois; Mrs. Giles, New Jersey; Laban Pratt, Massachusetts; W. F. Melbourne, Kentucky; George A. Wilson, District of Columbia; G. A. Merrill, Minnesota; Rev. George W. Cutter, Rhode Island; Alexander Fitzhugh, Iowa.

The Committee on County and Municipal Charities reported through the chairman, Hon. J. P. Byers of Ohio, who took charge of the debate. The report of the committee was made by Mr. Byers, who said that he alone was responsible for it (page 112).

A paper was read by Dr. George F. Keene, of Rhode Island, on "Municipal Responsibility in the Spread of Tuberculosis" (page 345).

A paper on the same subject was read by Dr. B. F. Lyle, of Cincinnati (page 129).

DISCUSSION ON TUBERCULOSIS.

Dr. MAX LANDSBERG, Rochester, N.Y.— The necessity for hospitals for consumptives in municipalities has been well established. I am glad to say that in Rochester we have a health physician who is working in the same direction. He has enlisted the interest of a number of citizens for the establishment of a municipal hospital on the cottage plan. I would like to ask whether it is desirable to have a large central hospital in the city of Denver. I ask this because for the last two years a certain number of citizens of the United States have been flooded with applications to contribute money for such a hospital, as a great many consumptives are sent to Colorado. They are a source of great danger to every one with whom they come in contact during transportation. Is it better to have such a general hospital or to encourage each municipality to have one?

Dr. KEENE.— My idea would be to establish hospitals where as little transportation as possible would be necessary. The only objection to the establishment of this hospital is that, wherever you establish a hospital, there you may make a seat of infection of the disease. But that does not hold where they are properly cared for by skilled nurses and physicians and the surroundings are of the best. In such cases it has been found that the neighborhood of those hospitals is more free from consumption than other places in the neighborhood. Wherever you can get pure and dry air, there is a place to establish a hospital for consumptives. Massachusetts has one, and New York has one, built by private subscription. Municipal institutions would be a success if properly managed. Dry, pure air and plenty of sunshine will do more for consumptives than any form of medication.

Mrs. GEORGE, Colorado.— I know the need of a national sanitarium in our part of the country. We have thousands of consumptives coming there, and we do not know what to do with them. Our funds are not sufficient to take care of them. Dr. Keene spoke of the hundreds and thousands who succumb to this disease; and the government, we believe, ought to give a hundred thousand dollars a year to help take care of them. We know what to do with the strong and able-bodied who come to us; but with these poor, helpless consumptives, who are sent by physicians who do not seem to realize that they need food and comforts, our hospitals are crowded. Our charity boards have this as a great problem. I wish you would tell your physicians in the East that we *must* have such a national hospital, for people will come to us so long as they think that is their only chance of life.

Mr. STONAKER, Colorado.— I wish there could be a government inquiry in regard to providing a hospital for consumptives. It is a great question with us what is to become of those who cannot support themselves. We do not want to make a consumptive centre of Denver. The Board of Health is making a strong effort to keep them out of the city. We want them to go into the country, where a higher altitude would be better than the smoky city. There is one private institution, which is admirably conducted and doing good work. It gives good board and good nursing. It requires payment. These consumptives cannot go into boarding-houses. In the summer the patients are encouraged to go into the mountains and camp out, sleeping in a tent in the fresh air. But there should be other hospitals. It is prevention that we want. We do not cure them all: many die. The military authorities have taken old Fort Stanton in New Mexico, and are making it a consumptives' hospital for the soldiers of the United States army.

Rabbi LEUCHT, Louisiana.— I represent the Tulane Infirmary. I was delighted to hear that Dr. Keene believes in *high and dry* air for consumptives; for a great many Eastern and Western States are of the opinion that the Southern climate is the best, and send their consumptives to us. Our experience in New Orleans is that those who are sent down in the advanced stages of consumption are not improved, but, on the contrary, die very soon. We have tried our utmost to enlighten our brethren of the North, but in vain; and it seems as though New Orleans had become the dumping-ground for the neighboring States who want to get rid of these sufferers. We have tried our best in our infirmary. People come by railroads and steamships. They are suffering and poor, and for lack of some other place we are compelled to take them into the infirmary; but we have done the sufferers no good, and have only done harm, to our institution. People should bear in mind that ours is a damp, changeable climate. The mercury falls from seven to ten degrees after six o'clock. We have high winds from the North, and there is no worse place to send a consumptive to than the city of New Orleans.

Mr. E. T. DEVINE, New York.— It can be demonstrated by long experience and by statistics that the city of New York is a pretty bad place for consumptives, and we wish word could be sent to the nations of the earth that they should not send people who are in danger of consumption to the city of New York.

A DELEGATE FROM Colorado.— We cannot say that the climate of Denver is not good. We think it is, and that, if people come in time, they can be helped. But these poor people cannot live on climate. Other States seem to think the best way to get rid of them is to send them there, and they come to us almost dead, when there is no help for them. Physicians ought to know that people who are so far advanced in consumption cannot be helped in Denver, neither can those not so far advanced be helped if they have nothing to eat. The people of Denver cannot support the consumptives of the United States. Physicians should not send to Colorado people who have no possible means of support. They do it constantly, for the people bring with them the recommendations of their doctors.

Rev. George A. Thayer, chairman of the Committee on Visits to Institutions, read several invitations to visit public institutions in Cincinnati, asking the delegates to commend them when they deserved it and to criticise if they needed it.

Mr. Byers introduced Hon. S. M. Jones, mayor of Toledo, as the next speaker.

Mr. Jones said that he was glad to have heard Dr. Keene's paper, because it dealt with causes rather than effects, but at the same time he had been rather appalled, as he remembered what a meat-eater and milk-drinker he himself was. He then gave an address on "Charity or Justice,—Which?" (page 133).

DISCUSSION ON MUNICIPAL CHARITIES.

Rabbi LEUCHT said that he disagreed entirely with Mayor Jones, and hoped that he might have a chance to reply to him at length.

Mr. MAX LANDSBERG said that he was very glad to hear a man like Mayor Jones, who not only preached the brotherhood of man, but who carried out his principles; for he treats his workingmen as brothers, associated with him in a common enterprise. A great deal of what he said was certainly true. With many things some people might not agree, but every word of it was interesting. The Jewish principle followed in dealing with the poor is revealed in the fact that the Hebrew language has no word for "charity" as we use it. It calls what we call "charity" Sadaka; that is, *justice*. Jesus taught Judaism. He was a Jew, heart and soul. Every drop of blood in his veins was Jewish. Every lesson he taught was Jewish. How do we explain some of his lessons, then, that experience has shown to be wrong? as, for instance, that it is difficult for the rich man to go into the kingdom of heaven, or that the man who loves his fellowman must sell all that he has and give to the poor. Every one will admit that he could do nothing more in conflict with what we inculcate. Jesus thought that the corruption of the Roman empire was such that the world would come to an end within his own lifetime or in the lifetime of his followers, and that was the reason he said those things. Had he lived two hundred years later, and seen the effect of his teaching in the evils of indiscriminate charity, charity not for the elevation of the poor, but for the salvation of the giver's soul, he would have come back to tell all Christians that that was not the charity he meant; that he meant Sadaka, justice. We have learned from our fathers and mothers and teachers that it is justice which we should give to the poor, not charity. Mr. Landsberg said he would like to ask Mayor Jones what he did with those people who came to him.

Mayor Jones.— I did the same as we all do before we have light: I sent them away from Toledo.

Question.— What would you do to-day?

Mayor Jones.— One cannot tell what he would do, because he cannot always do what he would. I preach municipal ownership of the streets, but I cannot practise it because you will not let me. I cannot practise it alone because I cannot live alone. I am a part of you, and you are a part of me. The social condition that nails me to the cross nails my poor brother also there. Now, then, I do not know how to cure these conditions: I only call attention to them. I do not see any scientific solution to that problem to-day: no one does. I have seen men, in my experience as mayor, that I did not know what to do with. There was no work for them, and I have resorted to the miserable plan of giving. I have said, "Here is a dollar that will get you out of trouble to-day," just to extricate myself; and more than once I have had strong men say, with the tears trickling down their cheeks, "Mr. Mayor, I don't want that: I want to *work*." And more than once I have seen them walk away and leave the dollar untouched. Now, then, I go toward the light; and I go just as fast and as far as I can. I do as well as I can to extricate myself from present injustice by preaching a better way and practising it as far as I can in my daily business.

Mr. Michel Heymann, New Orleans.— I have never found a man to refuse a dollar, but I do not offer them very often. The question is a serious one. Certainly, the Charity Organization Society does its best to give labor instead of charity. That is inculcated all the time. The mayor of Toledo, to whom I extend my hand as a friend, goes too far in his admirable paper. We cannot touch that great question of labor and capital, but we do all that we can to overcome the evils of the present and the past. One of the most important ways of overcoming present conditions is to save the children. That will help us in the future. We employ for that purpose the kindergarten and manual training. Most of the men who suffer are men who have not been raised properly. Our children are not raised in a proper way. They are not trained to use their hands. We do not pretend that we can cure the troubles between capital and labor: we can help toward it only. Is it the fault of society every time that the laborer suffers? Has the laborer not sinned himself? Is there no idleness, stupidity, bad habit, or any other cause, which makes my brother suffer? Let us put the emphasis in the right place. Society has not done all that it should have done, but the men who suffer have not done what they should have done. We are all inclined to have un-Christian feelings or un-Jewish feelings: it is all the same. I do not condemn my erring brother or sister. We all sin. We are all short in our accounts. I try to help them. We condemn society all the time; but is there any family of ten or twelve children where all the children are successful? Do we not sometimes need to give a helping hand or to forgive a son or daughter? Society is the father of all the children of the country. It is impossible to make them all good. The millenium is not near yet, nor will it be soon. We shall always have paupers and criminals; but, thank God, we shall also always have members of the Conference of Charities and Correction.

Mr. Homer Folks, New York.— We have listened with great interest to what Mayor Jones has said and to the programme he has laid down. As I understand it, it is not socialism; but there are many people who want to know what he accomplishes in those lines, and who will look in the future for his results. They are more interested in the carrying out of his plans than they are in the theories which may underlie them. I hope that, if the mayor meets with practical difficulties in carrying out those plans, he will not fail to let the people over the country know what his difficulties are, because his work is going to be measured, not by the value of his experience, not by his influence, but by the results which he is able to achieve for the people of Toledo. I want to say a word in regard to the title of the mayor's address, "Charity or Justice,— Which?" I believe that underneath that title there is nothing but fallacy. We need justice *and* charity. I think the mayor confuses the people who are the subjects of charity. It is only a very small minority of those who are the subjects of charity who are able-bodied or who could work. They are people who have lost their minds or who are defective in one way or another; they are the incompetent and the inefficient; they are the people who cannot work, — the sick and the helpless; and, if they received nothing but "justice," in many cases their life would be vastly more sad than it is. Although there may be people who give charity from the motive to which he alluded, I do not think it is true of more than a small minority of those who give of their means in charity. And let the mayor not overlook the fact that the twenty-two millions given in New York is nothing beside the personal service which is given by the citizens of New York with the highest and purest motives. Let us have justice first, but let justice be supplemented and fulfilled by charity.

Mayor Jones.— The only ideal that I can go back to is the ideal of a loving, well-regulated family. My conception of justice would not make a defective child in a family an object of charity in that family. I think it is a matter of justice that we provide for the sick or defective in our family, and that we do it in the most helpful and loving way we can; and I am quite sure that the weak ones of our families have the most careful help, not as a matter of charity, but as a matter of justice, which we freely give. Justice requires that society shall do that. Isn't it justice that a man who loses his leg or some part of his person in the service of others should be helped to support himself? It is not justice to give that man a nickel.

Mr. Robert Treat Paine, Boston.— I want to thank the mayor of Toledo for his fiery protest against present social conditions,— conditions which we recognize. But we are met as an organization of charitable men and women; and, after all, for us this is not a choice between justice and charity,— which? It is both, as Mr. Folks has emphasized. It is both in fullest measure; and if, when we come here, we do what we can to take care of those conditions which call for charity, it is not that we ignore or propose to minimize the superior call for justice. Let those great powers which can better their economic conditions and make a better order for man do their utmost; but when they fail, when sufferers are left behind, shall they be left to die, or shall charity take them in its arms and care for them tenderly? There is no question of justice *or* charity. It is both in fullest measure, and let that be the word of this Convention. I do not understand what the mayor did with the unemployed man and woman who did not want to go back to Youngstown.

Mayor Jones.— I gave them charity to help them to go back.

Mr. Paine.— Then you did wrong.

Mayor Jones.— Of course I did.

Mr. Paine.— You should have a labor bureau. We have in Boston an Industrial Aid Association, a good organization which finds employment for thirty-five hundred men and women every year. You have your State bureaus, but they are not enough. A well-organized bureau would have sent those people, not back to Youngstown, but where they could have found something to do. There is a great call for justice, God knows; but, when that fails, there must be charity. I did not know that it is another word in the old Hebrew tongue, but I am told that in the Arabic there are a hundred words to indicate it. However, we are to remember that it is not *which*, but *both* that we are to have in fullest measure.

Mr. A. O. Crozier, Michigan.— I presume this is the first of these Conferences that Mayor Jones has attended?

Mayor Jones.— Yes.

Mr. Crozier.— He feels as I did when I first attended,— that I wanted to get back to first principles and remove causes, and let the effects take care of themselves. But, when I got into the section meetings and met practical men and women who were spending their lives in the homes of the poor, trying to improve the actual conditions of those homes, I found that they were doing a great deal toward removing causes of poverty as well as curing its effects. I have felt from year to year that it was better to concentrate our work in this Conference along certain lines. Nevertheless, I must look upon the remarks of my good friend Mr. Heymann with some alarm in what he says with reference to paying no attention to the problem of labor and capital. I want to tell the effect of the co-operation between this Conference and the labor union at Grand Rapids. It has brought the great mass of workers of Grand Rapids into co-operation with the Charity Organization Society as they never were before that time. More than that, it has brought us the help of the better class of people of Grand Rapids; and we have much more information about the actual conditions of that town than we should have had. Only last week, at the annual meeting of the Charity Organization Society in Grand Rapids, the president of the Trades and Labor Council sat upon our platform and gave us information that opened our eyes. He said that in the labor unions you never find a good member going to the public or outside of the organization, asking for alms or charity. He said their organizations were primarily for selfish purposes,— to take care of wages and keep them up to the standard,— but that by the nature of things they have become fraternal and take care of each other. They try to teach self-respect. They are co-operating in a practical way; and it is not an improper thing for us to be in touch with those elements of society, so that we can combine the whole community and get the most far-reaching results.

Rabbi Leucht moved that the whole question be reopened at a general session. The President said that it would be taken up at a section meeting.

Adjourned at 12.30 P.M.

THIRD SESSION.

Thursday night, May 18.

The third session was called to order at 8 P.M. by the President. Prayer was offered by Dr. Lee, of Cincinnati. A violin solo followed.

The President reminded the Conference that several members had passed away during the year; and he asked Hon. W. P. Letchworth, of New York, to say a few words with reference to one of them, Dr. Charles S. Hoyt.

Mr. LETCHWORTH.— *Mr. President and Members of the National Conference of Charities and Correction,*— At this meeting we miss the presence of one who has been a regular attendant upon these annual gatherings, with one exception, from the first Conference held in New York City twenty-six years ago. Dr. Charles S. Hoyt, of New York, who passed from his labors last December, at the ripe age of seventy-six years, was an active worker in organizing these Conferences and an earnest participator in their discussions. His sound common sense and practical views were invaluable in our work, and his indefatigable energy and wise counsel have had much to do with the success achieved by these national meetings. Upon Dr. Hoyt we have in a great measure relied to define a policy for correcting the abuses attendant upon the promiscuous immigration of paupers and criminals, and the important remedial national legislation secured for this purpose is largely due to his persistent and disinterested efforts. His influence has also been widely felt in promoting beneficent legislation affecting the dependent classes. He was President of the Conference which convened in Buffalo in 1888, and always held important positions upon the committees of the Conferences.

Dr. Hoyt discharged the duties of secretary of the State Board of Charities of New York for upward of twenty-five years, and was officially connected with the board more than thirty years. During his entire official career he held the confidence and esteem of charity workers and of legislators. While a member of the legislature of New York, he was active in securing the passage of the law creating the State Board of Charities; and his large intelligence, his disinterestedness, and his conscientious action were factors in strengthening the board from year to year. In my connection with the board, extending through nearly a quarter of a century, I found him above all partisan and sectarian influence; and he discharged every official duty with strict impartiality and with reference to the true interests of humanity and of the State. Whether as a member of the legislature, a surgeon in the army, or as secretary of the State Board of Charities, he met every requirement as became a true and loyal citizen. He was, in truth, a faithful public official; and, without any exaggeration of expression, it may be said of him he was an honest man, the noblest work of God. To his frank and open policy and his downright honesty of purpose is mainly due the success attending his benevolent efforts.

In view of the good example placed before us in this long and useful life, I venture to suggest, Mr. President, the propriety of making upon the minutes of this meeting some record of our sorrow and of our deep appreciation of the loss we have sustained in this earnest and faithful coworker in the cause of charity.

General R. BRINKERHOFF, Ohio.— I move the adoption of this tribute to the memory of our departed brother, and that it be made a part of the records. In support of it I want to say a few words in regard to my own relations to Dr. Hoyt. Twenty-one years ago, when I came into this work, one of the earliest trips that I took was to New York, to Dr Hoyt, then secretary of the State Board of Charities. From that time till his death it was my privilege to know him intimately and to meet him once a year. Dr. Hoyt was eminently a sane man, a man of excellent judgment, who never made a proposition that he had not thoroughly thought out and was ready to support. I have never known him to make a mistake. He was one of the most useful men that we have ever had. Year after year he was present at these Conferences, almost never missing one. At the last one in New York he seemed perfectly well, and was looking forward to this one, to which he promised cordial support, and his help in preparing for it. He wished me then to go home with him and spend the Sabbath in his delightful home, as I had often done.

Dr. Hoyt was for many years the most active worker we had in the field. Day after day, week after week, and year after year, he was on the road all over the State of New York. I know no one who did more earnest and active work than he.

I remember many times in conversing with him realizing how just his judgment was. He reminded me very much of Abraham Lincoln. The working of his mind was much like Lincoln's. He was a great man, a just man, a prudent man, an honest man, and a good friend. We shall miss him.

Mr. Paine.— May I add a single word of profound respect and admiration for Dr. Hoyt, whose presence the older members of the Conference will never forget? If this last quarter of a century is memorable for anything, it is for the wonderful outburst of wise charitable dealing with these great problems that concern the welfare of the "submerged tenth"; and I recall no one who has done more than Dr. Hoyt to establish a union of the State forces with private charitable energies, which union has existed so admirably in the organization and working of this National Conference from the beginning until this moment. I do not think that sort of relation exists, or can exist, in any other country. We have in this Conference the representatives of the great State Boards, official representatives of State action and power; and we also have volunteers who represent nothing except their own benevolent energy. The connection between these two forces has been admirable from the beginning; and, it seems to me, this is largely due to the considerate action of just such men as Dr. Hoyt. As secretary of the State Board of the greatest State of our land, he held much power; but at the same time he welcomed such men as myself, coming from volunteer societies, representing nothing. He received every man with courtesy and kindly welcome.

The wisdom with which he conducted his own department has been referred to. No one could appreciate that more than Mr. Letchworth, who has prepared this beautiful tribute. With the heartiest respect I second the motion that has been made that this tribute should be entered upon the records and also transmitted to the family of Dr. Hoyt.

By a rising vote the motion was carried unanimously.

After some vocal music the chairman of the evening, Mr. Edward T. Devine, Ph.D., was introduced.

Mr. Devine, as chairman of the Committee on Charity Organization, read the annual report (page 274).

A paper by Mr. John M. Glenn, of Baltimore, entitled "The Need of Organization in Charity Work," was read (page 284).

A paper on "Essentials of Organization" was read by Mr. Alexander Johnson, of Fort Wayne, Ind. (page 291).

DISCUSSION ON CHARITY ORGANIZATION.

Mr. Devine.— The object of this committee is not to win new converts, although it has done that here and there; but it is to provide those who come with new weapons, with new experience, new enthusiasm, and new arguments, for a very much larger number of possible converts in the home communities. This service has been performed by the two papers to which you have listened, and I hope it will be further increased by the speeches which will follow.

Mr. L. B. Gunckel, Dayton, Ohio.— We are all agreed that Charity Organization is a good thing, but what troubles me is that it has not grown faster. There must be some reason why it has not prospered more. It should have spread to all the cities. It is possible that we have failed to touch the public, that our great desire to investigate and to prevent fraud, has made us seem unsympathetic and heartless. May I give an illustration? Two and a half years ago, in Dayton, we waked up to the disagreeable fact, that there were two or three thousand unemployed men and two or three hundred families in want. I had heard of the Associated Charities, but of its principles and methods I knew nothing. I went to work to learn about it as I would with a law case. I got all the recent books on the subject, and went through a dozen volumes of the Proceedings of the Conference of Charities and Correction; and it reminded me of a good Methodist preacher who preached a great sermon on the Incarnation, which did not elicit even an "Amen." The next morning he asked some one what was the matter; and the reply was, "It was the eloquentest sermon I ever heard, but somehow or other it *friz our hearts*." After going through all the literature, I felt like running away; but we had to do something, for there was an emergency. All these men and women were suffering for food and clothing. Were we to send them to Youngstown or Denver or give them each a dollar? That would have been an easy way. There was but one thing to do, and we did it. We hunted up work for the unemployed, and by the end of three weeks had employment for those who wanted it. We secured the services of a man, Mr. Fay, who was able and efficient. But there came the danger of a deficit.

Then the Miami River overflowed its banks, and inundated the city where two or three hundred families live. The next morning we established a bureau in the place, and sent out wagonloads of food and clothing. That touched the public heart. One man, who had refused to give a cent for our work at first, sent a check for $1,000. Another sent one for $500, others for $100 each; and we had more money than we needed. I see in one of your reports that you say the public heart is one of loving sympathy. If so, why not keep in touch with it? If you do, your organization will stand. It will not have to give up. It will have money enough to go on. If you want the greatest success, you must have loving sympathy; and you must be controlled in all your work by good, hearty sense.

Mr. Paine.— We have heard a report from Mr. Devine which is entitled to the admiration of us all. The summary shows us what splendid progress has been made in carrying out the ideals with which we began twenty years ago, and which we have loyally adhered to up to this moment. But there was one supreme point in which the chairman was guilty of heresy of a serious kind. I recognize the fact that he is on the platform, and that whatever I say he may meet by a crushing rejoinder if he chooses. So I will "beard the lion in his den." The chairman said, if I understood him, that in studying the problem we are to ask,— "Is he helpable?" If he is not, we are to let him go. What lawyer will say, "This case is too hard for me: go away"? What physician will have a case — medical or surgical — appear before him, and say, "I can do nothing for you: you, are not helpable"? What minister will allow that a case is so bad that nothing can be done for him? "While the lamp holds out to burn, the vilest sinner may return." I think we may claim that the problem is, not *Is* he helpable? but *How* is he helpable? And, when ingenuity is brought to bear, some way must be found. Years ago organized charity accepted the division into the worthy and the unworthy. Now we have exploded that as false and cruel, because those who are "unworthy" are those who need some sort of help supremely.

In Boston we have the city divided into seventeen districts, with visitors in each district; and the visitors of each district are accustomed to meet every week in a conference, and in these conferences there is likely to be one or more persons who can discover *in what way* "he is helpable." And so we discard the question, "is he helpable?"

Miss M. E. Richmond, Baltimore.— I must protest against any such shallow test as the immediate financial response of the business men of any community. That seems to me to get us back into the old way of doing charity. Business men have no time to think about the serious problems of charity. We have come into existence that we may do so; and, if we do not do it, we would better go out of existence. The talk about the necessity of sympathy in charity work is like talking about the necessity of charity in charity work. Charity, sympathy, is as necessary for the charity worker as sight for the artist or hearing for the musician. I hardly feel like speaking on such a self-evident thing.

I came from the railroad train to the platform, and on the same train with me was a woman with a very attractive little child. They started out very well in the morning. The baby was fresh, and the mother was fresh; but, as the day wore on, the mother developed the American restlessness that mothers often do when travelling, and, when the baby wanted to do this, the mother wanted it to do that. The baby's ambition was to crawl round the car and be let alone, but the mother would not let it alone. I got fairly nervous, feeling intensely the attitude of mind of the child and the utter lack of sympathy on the part of the mother; and I got to thinking that sympathy, after all, could express itself by letting people alone. You could show a real understanding of their needs and their attitude of mind and their whole surroundings in that way. We have in Baltimore a charitable society which sends young ladies out to visit for fresh-air work. In one street where visits had been made almost from door to door, one woman was omitted; and she said to one of the visitors: "Why don't you come in here? Someway, the charitable ladies have got the idea that I am proud and don't want anything; but it isn't so. I would be glad to have you come in, and give me something, too." She had the notion that sympathy must express itself by giving.

Another woman boasted that thirty charity visitors had been to see her. Genuine sympathy would have let that woman alone for a while. Do not think of sympathy as a fussy thing. Think of it as a thing that finds its basis in understanding. Blessed is he that *considereth* the poor. That is what the Charity Organization Society aims to do; and even if the business men, or some other charity workers, think of us as having hearts of iron, do not let us bother about that. Let us keep our eyes steadily on one object, the welfare of the poor.

Mr. Hugh Fox, New Jersey.— I would take as my text *the welfare of the poor*. I do not want to take exception to anything that has been said from the platform except the warning against originality in our Charity Organization work. I know certain admirable original work that was done by the New York Charity Organization Society last winter, and by the Baltimore society also, in connection with the problems they had to meet during the snow-storms, when it was feared so many would be thrown out of employment and suffer. The fear of the Charity Organization Society people was, that there would be a great deal of indiscriminate outdoor relief, and that the officials, through the police, would be distributing charity with a free hand and without any investigation. Mr. Devine met that problem in New York by allowing every policeman to give immediate relief to the amount of $2.00, in the name of the Charity Organization Society, provided he made a report at once at headquarters. That succeeded in checking the evil. That, I think, was an original movement.

The Charity Organization Society of New York has quite recently undertaken the work of keeping families together, stemming the tide of children toward the institution and the almshouse, making investigations, and finding out in what wise way they can be cared for by private charity. That is original work. The Charity Organization Society need not fear to do original work, but it should not be original so far as general experience in dealing with charity is concerned. The object of the Charity Organization Society in dealing with the poor is the welfare of the poor. So long as we can help the poor, if we can do it in a way which does not exactly tally with the orthodox schedule as originally laid down by the Charity Organization Society prophets, what does it matter? In one place, for instance, a family suffers because of some unsanitary condition which can be dealt with through the board of health, or another family is going into vice because the children do not go to school. At every point you come in contact with some question which involves methods that may not be in accord with the methods of the Charity Organization Society as it is administered in the large cities, but the problem of the smaller city is how to do what must be done. It may, for instance, have to take up the study of good government to do it. Is it not justified, and is it not worth while to do it?

Mr. HEBBERD, New York.— Children in New York are not kept in the almshouse. I fear Mr. Fox is thinking of New Jersey.

Mr. Fox.— I accept the correction and the rebuke.

Mr. Devine called attention to some educational work which had been carried on last summer, and called on Professor S. McC. Lindsay, of Pennsylvania, to speak.

Professor S. McC. LINDSAY.— The life of any great movement depends in large measure on keeping up the educational and missionary spirit, and I am sure that this Conference is interested in the educational side of the questions which we here discuss. We must cultivate the missionary spirit in trying to train up others to stand for our ideals, so that there may be many to take our places and to carry on the work which we come together to discuss year after year. This Conference has taken a great interest in the work of the universities; and I think there should be some formal report of the work of the last summer, in a still more popular and far-reaching educational experiment.

There was organized last year in New York City, under the fostering care of the Charity Organization Society, a summer school of philanthropy. Its sessions began the 20th of June, and lasted until the 28th of July. A committee, of which Dr. Philip W. Ayres was chairman, had this matter in charge, and secured the services of a number of speakers, who addressed the school from day to day. I may say that I had the pleasure of meeting the class on the closing day of the term. I came to New York expecting to find, perhaps, a few tired out individuals who had stayed through the heat and severe summer weather to keep up the work. To my surprise, I found a large, enthusiastic class, full of inspiration, and with words of praise for the help they had received. They had been meeting every morning for one or two hours to hear lectures. In the afternoons they had visited different institutions in and near New York, and in the remaining hours of the evening they had been working on papers set by the lecturers of the class. Some of these papers were excellent studies, worthy of publication and of the attention of the general public.

That class was composed of twenty-seven registered students, who took the work for the whole term of six weeks; but there was an average attendance of forty, showing that a large number of outside persons came, once the number rising to one hundred and fifty. Fourteen colleges and universities and eleven States were represented in the student body. For a fuller account of this work I can scarcely do better than recommend to you several admirable articles by Dr. Ayres, to whose diligence and skill in this work great credit is due for its success.

The articles appeared in the *Review of Reviews* for February, 1899, and in the *Charities Review* for September, 1898.

This work has now been put on a more permanent basis. The Charity Organization Society, of New York has organized a representative Committee on Philanthropic Education, made up as follows: Robert W. de Forest, of New York, chairman; Dr. E. R. L. Gould and Professor Richmond Mayo-Smith, of New York; Mr. Jeffrey R. Brackett, of Baltimore; Mrs. Glendower Evans, Boston; Prof. Samuel McCune Lindsay, of Philadelphia; and Dr. S. F. Hallock.

The second session of this summer school will open in New York on June 19, and last until July 29.

The number of students will probably be limited to twenty-five. Fifteen have already registered from eight States, from Massachusetts to California, and include men from Yale and Harvard and ladies from Wellesley and other colleges. So, you see, there are those quite willing to avail themselves of the opportunities offered in these concentrated summer courses in practical training.

To carry on this work, we need public sympathy and public support. I trust that the members of the Conference will consider this, and see if there are not in their localities persons who would be glad to avail themselves of these advantages. Charitable societies might, with profit to their work, send their paid agents to take this summer course, enabling them, while in New York, to study the social conditions there, and perhaps to remain for a longer time, to carry back the advantages and inspiration of such training.

Adjourned at 10.30 A.M.

SECTION MEETING.

Three largely attended section meetings on the organization of charity were held during the week. For convenience of reference an abstract of those meetings is given here.

The first was called to order at 10 A.M., Friday, May 19, 1899, by the chairman, Mr. Edward T. Devine. A report of the Associated Charities of Mansfield, Ohio, was distributed by General Brinkerhoff.

A paper on "Relief Associations and their Relation to Charity Organization Societies" was read by Philip W. Ayres, Ph.D., of New York, of which the following is an abstract: —

RELIEF ASSOCIATIONS AND THEIR RELATION TO CHARITY ORGANIZATION SOCIETIES.

Four general movements for improving the material and social conditions of the poor in cities have successively appeared. Each has called to its service remarkable enthusiasm, each has been remarkably useful, and none of them nor all of them have been complete. These movements are: —

First, the relief associations, or societies for the improvement of the condition of the poor, in the period of time from the organization of the Philadelphia Union Benevolent Society in 1837 to the St. Paul Society for the Relief of the Poor in 1876.

Second, the charity organization societies, beginning with the Buffalo society in 1877 and continuing until the present time.

Third, the social settlements, beginning in this country with the University Settlement in New York in 1887.

Fourth, the extension of municipal activities to the supervision of tenement houses, clean streets, public baths and playgrounds, and the social extension of public schools to touch the life of the community.

It is with the first two that this paper deals,—relief associations and their relations to charity organization societies. The following table indicates the dates of organization of these two forms of work for the poor in several cities: —

City.	*General Relief Association.*	*Charity Organization Society.*	*Years between.*
Indianapolis	1836	1879	43
Philadelphia	1837	1878	41
New York	1843	1881	38
Brooklyn	1843	1878	35
Boston	1848	1879	31
Cincinnati	1848	1879	31
Baltimore	1851	1881	30
Chicago	1857	1894	37
St. Louis	1860		
St. Paul	1876	1892	16
Buffalo	—	1877	

It is not surprising that the older societies, prominently occupying the field for a period of thirty years or more in nearly every instance, should look with some degree of concern upon its vigorous young neighbor, whose purpose was the general care of the poor *without* giving direct relief, leaving the burden of material aid to the older societies, yet competing among contributors for support. In nearly all of the cities in which both societies have been formed, antagonisms more or less strongly marked have arisen, except in Indianapolis and St. Paul, where the relief associations took a direct part in the organization of the newer societies. In several cities old jealousies are still maintained, to the detriment not only of the best economic administration of charity, but also of the best care of the poor, whose welfare is the alleged high motive to action.

After these years of experience it is now clear that both these forms of benevolent activity have come to stay, that they commend themselves to thoughtful men and women, and that the sooner they establish harmonious co-operation the sooner we shall have peace, and not strife, in the work of charity.

In two of the cities mentioned, Indianapolis and St. Paul, relief associations assisted in the formation of the Charity Organization Societies. In these cities the newer societies were, of course, not dispensers of direct material relief, that being the special province of the parent society. In two cities, St. Louis and Buffalo, only one form of organization has found place. St. Louis has its Provident Association, that has several features besides relief-giving, but has no Charity Organization Society. Buffalo was the first in the United States to establish a Charity Organization Society, but, having generous public outdoor relief, has no general relief association. In two other cities, New York City and Baltimore, the two societies have come to a position of mutual co-operation and regard. Attention will be given, first, to the situation in these two cities, and then to that in the cities that have not yet established cordial co-operations. In all the keynote of the whole matter has been material relief. The older associations started out with a declaration of principles broadly and intelligently framed for helping the poor by other means than relief-giving. All, however, included relief-giving as one of the means; and all were, in greater or less degree, swamped by this feature, losing sight of the earlier and broader objects. Even the names of these associations indicate this early breadth of purpose: Association for Improving the Condition of the Poor, New York and Baltimore; Provident Association, Boston; Union Benevolent Association, Philadelphia.

When the newer societies appeared, they avowed many of the same objects, and steered clear, in most instances, not all, of the sink-holes into which the broad intentions of the older associations, in some instances, had so largely disappeared.

A brief history followed of the societies and their relations in New York, Boston, Baltimore, Chicago, Indianapolis, Buffalo, and Cincinnati.

Discussion followed, of which the following is an epitome.

Mr. FRANK TUCKER, general agent of the New York Association for Improving the Condition of the Poor, said in reply to a question that a change had taken place in the relation of the two societies in New York City. Under the old method the Charity Organization visitor had the case in charge, and the visitor of the Association for Improving the Condition of the Poor gave the material aid necessary. This caused a duplication of visits, which was to be deprecated. It is advisable to have a case in the charge of one visitor only. That is one reason for the change which has been made in New York. Another reason for the change is a financial one. The Association for Improving the Condition of the Poor has expended in excess of its income, and there are those who feel that where there is co-operation in spending money there should be in raising it. In other words, if the Charity Organization Society wishes the help of the Association for Improving the Condition of the Poor financially, there should be some joint plan devised for raising the money. But the Charity Organization Society Council believed that it could not enter into such an arrangement, and it was decided that they should raise money specifically for such cases as they need. The relations between the two associations are more cordial than ever, and the results this winter have been very much to the benefit of the general public. The two societies operated jointly in matters of legislation. When an effort was made to pass a bill putting into the hands of the superintendent of outdoor poor $25,000 for free coal, it was due to the efforts of Mr. Devine and Mr. Folks and the Association for Improving the Condition of the Poor that it was defeated. That showed close co-operation.

Mr. DEVINE, New York.— I thoroughly indorse this statement with the exception of some minor points. It is the policy of the

Charity Organization Society in New York to investigate all families that require material relief, and to refer to our district committees those that require some other form of attention which can be given better by our district committees, because of their form of organization, than by some other agency. The other point is that the effect of this upon our own society is not to make it a relief society or cause it to raise a relief fund. Last year, when this method of co-operation with the Association was in force, our society secured from private individuals about ten thousand dollars in the course of the year for the relief of families in addition to the amount secured through the Association. This change requires that instead of that it will be necessary to secure about $12,900. The amount which will go through our hands will be increased about 25 per cent.

Mr. C. M. HUBBARD, Cincinnati.— The admirable paper of Mr. Ayres gives a good idea of the relations that exist between the Charity Organization Society and relief-giving societies. Many of us are interested in knowing what should be the relations as well as what are. If we propose to organize societies to work with the Charity Organization Society, we want to know what plan we should suggest. There are two objects in view. The first, in time, if not in importance, is the immediate relief of distress,— direct material aid. The second is to remove the cause of distress. The latter is, perhaps, the peculiar function of the Charity Organization Society.

In Cincinnati we have a relief department, but every cent that is raised for special families is put into the hands of the Charity Organization Society for that specific purpose. In some other societies special cases of distress are advertised in papers, and the money received is not entered upon the books of the society as an expenditure from its own funds. The difference is in name, not in fact. A society must have a relief fund or know where it can get money without delay. If there is not a relief society with which the Charity Organization Society has co-operation, we must depend upon individuals or on churches.

There must be some manner of controlling relief. Badly administered relief pauperizes and degrades. In order to control it, there must be close co operation between the Charity Organization Society and the relief agencies. The co-operation should be so close that it would be almost like one society.

There may be danger that the Charity Organization Society may depend too much on the relief funds of another society instead of depending on its own efforts to make the applicants for relief self-supporting. The question is whether there is greater danger if it gets its relief from a committee which manages a special department under its control or whether it gets it from some co-operating society or individuals. I believe, so far as the general work is concerned, that it makes not much difference whether the relief is from a separate society or from a committee of the same society.

A point in favor of separation is that it secures a better understanding on the part of the public. Citizens do not understand why we should spend so much on service. Is it worth while to establish another society and duplicate expenses?

Mr. T. W. Buell, Milwaukee.— I represent the Associated Charities of Milwaukee, now seventeen years old. We control the work of the whole city so far as public relief or charity organization is concerned. We do not give relief; but the relief societies are all under our supervision, with one exception. The Hebrew Relief Society, the churches, the lodges, and the Grand Army of the Republic take care of their own poor. Representatives of the relief societies meet with us monthly. They do not give any relief except on our recommendation. In emergency cases a night's lodging, a meal of food, or a dollar's worth of groceries, may be given. Then the cases are investigated, and they are placed under one of the three charitable organizations. The work is wholly done by ladies, and better work was never done. The work is done under our supervision, and we have never lack for money.

Mr. Michel Heymann, Louisiana, said that he had learned his method from Mr. Ayres, and had helped to organize a Charity Organization Society in New Orleans on the orthodox plan, but they had been obliged to have an emergency fund. He did not see how they could get on without such a fund.

Mr. Robert Treat Paine, Boston, said that he did not believe in having too close co-operation with relief-giving societies, nor in having the Charity Organization Society supreme over the relief fund. There is no harm in having two independent judgments before the actual physical relief with all its dangers is sent into a home. Our Associated Charities of Boston, said Mr. Paine, has never raised a cent for relief, and never will. I have not known a case the past year where the Associated Charities passed a vote asking the Provident Society to give relief which was refused. I do not wish to diminish one iota of the responsibility of the Associated Charities. We want to give every sort of inducement to our visitors and workers to compel them to put their whole mental energy in another direction. That is where our strength is. When our thousand friendly visitors, in seventeen conferences, meet once a week, we want them to consider what can be done independently of relief. It may be to restore health by sending one member to a convalescent home. It may be to get work for a boy coming out of the reformatory. There are countless ways in which the work can be done.

Mr. Devine asked who raises the funds for the relief work in Milwaukee.

Mr. Buell.— The Associated Charities. The relief societies do not make any appeals for funds. They used to, but it made confusion. The relief societies give only after investigation by our agents. The cases are then turned over to them.

A DELEGATE asked what was done for people who were actually starving.

Mr. PAINE replied that such cases were extremely rare; that in the twenty years during which he had been president of the Associated Charities of Boston he had met but two cases where it was necessary to take something *instantly* into the household. In one case he took in some groceries, and in the other a basket of coal. While the agents have no relief fund, they would be able to make provision for such emergency cases, and they always act.

Mr. HEYMANN.— Last year our agent found fifty-two families without coal. They were freezing, and we gave them coal at once — against the rule.

Mr. PAINE.— I recognize that the conditions are different in different places.

Mr. DEVINE asked if they were more likely to freeze in New Orleans than in Boston.

Mr. HEYMANN.— Certainly.

Mr. ALMY, Buffalo.— I did not know that we are almost alone in having no relief society, unless churches may be so called. The church-giving is an essential help. One hundred churches now work with us; and, if all the churches would do so, we could find relief without using the city poor fund. If we give no relief, it puts us on our mettle to find better relief. Relief-giving is a lazy way of doing charity. We try to alter conditions and try to work in what we believe to be a wiser way. We make the first investigations, and then the church agents, who know our methods, take care of the families and report to our agent. Our committee discusses carefully the needs of every family in the presence of our agent who investigated the family. A relief society committee would have to discuss the same thing. We do not quite know how to solve our doubts about having a relief society. Is it wise or is it unwise to use our influence to establish a society wholly distinct from us? I would like to hear what Miss Richmond would say.

Miss M. E. RICHMOND, Baltimore.— I believe that probably the *immediate* result in Buffalo would be more prompt and efficient relief if you kept it all in your own hands. But one object of the Charity Organization Society — for it has many — is to see that the charitable people of the city do their work in the long run in as wise a way as possible, and you cannot do that by establishing a little charity trust. That would seem to cut if off in the long run. Take Baltimore with its five relief societies. In the early days one relief society was doing the work now done by the five,— the work of friendly visiting, of placing out children, of protecting children from cruelty, etc. It is the old story of differentiation of function. In old times the priest had the monopoly of doctoring people. Then the church monopolized the charity function, and then flung that off as it had the other, to the great benefit of the church. It is better to leave certain kinds of work to other societies rather than to attempt a great deal that we cannot do well. The Charity Organization Society should do an educational work. If you have a relief fund of your own, it is a barrier to educational work. You must first learn how to be charitable, and then teach others to be charitable. I should hate to feel that a Charity Organization Society had any "pull" on the relief societies. That would be a great pity. You do not learn how to be truly charitable by letting others be charitable for you. Do not let us lose sight of our own function. Relief work is important. We do not want to say that our work is higher or more important; but it is our own work that we are trying to do; and, unless we keep to that, we cease to exist as a Charity Organization Society and become that other form, a relief society, with different departments. I know how insidious is the idea of combination and amalgamation, or a charity trust. It has great fascination, but the personal element cannot be left out with us. The more diffuse we make the charitable spirit, the better it is for us.

Mr. DEVINE.— Isn't there another alternative? Is it necessary in a community where there is no relief society to have one? Or can a relation be established between those ready to give and individuals, those who are willing to act as intermediaries and so get along without an organization? That would seem more in accord with the general theory perhaps.

Miss RICHMOND.— It would be a long time before the resources would take the place of the large out-door fund. I should stand against swamping the splendid work of the Buffalo Charity Organization Society and flinging away all that experience by putting up a great barrier of a relief fund in Buffalo. Certainly, the people of Buffalo ought to be strong enough to organize a small relief society. After it is organized, I should think the main function of the Charity Organization Society would be to protect it and fall back on it as little as possible.

Mr. TUCKER.— I cannot accept Miss Richmond's differentiation of the work of the relief society from that of the Charity Organization Society. That may have been true twenty-five years ago. That the work now done by the relief associations is in part due to the establishment of the Charity Organization Society is absolutely true. I believe it is true as far as our own association is concerned. Twenty-five years ago $80,000 was distributed in four months. The city was divided into wards; and the chairman of the committee of each ward went to the central office and got his roll, and distributed the money to the persons on the roll. We all admit that that was a very bad system, and the establishment of the Charity Organization Society changed it perhaps. But what is the work of the relief association to-day? It differs, in my estimation, but little from that of the Charity Organization Society in the manner of carrying on the work, in the manner of administration. It works through a central office without the aid of a district committee, though it does have something similar in what it calls the ladies' advisory committees, which meet and take up certain cases in connection with the superintendent of relief and the visitors. As we understand the relief association, it is a staff of visitors who are trained in the objects that have been enunciated here, and who are doing the work which Miss Richmond has described. It seems to me that the time has come for a new plan, one which shall combine the advantages of the old with the new systems. It is the duty of this association to devise some plan which shall meet with the approval of the public, and I see no reason why there should not be a plan of work that will combine all the advantages of a Charity Organization Society and the advantages of a relief society. I do not believe in waiting till the individual case of need comes up before being prepared to meet it. When the need comes, the wherewithal to meet it should be at hand. As to getting the aid of charitable people, it ought to be done; and the element of instruction ought to be part of any plan. You will not, however, get the interest and co-operation of the business men, the people who give, as long as there is this diversity of opinion and method. I think that everything that the Charity Organization Society aims to accomplish and everything the aid society aims to do can be accomplished by one society, which will work on a plan of incorporating the good points of both systems.

A DELEGATE.— So much depends on the spirit that is in an institution that I am not sure but a society might do a good deal of relief work, and still keep true to the spirit of social service.

A DELEGATE.— What has so far been said applies to the larger cities. There are at least two hundred smaller cities that do not come into this discussion. In these smaller cities we cannot have two separate societies. If the two functions cannot be united, we should have to give up.

Mr. BREED thought one advantage of having two societies was to have friendly criticism,— a criticism which would stimulate and increase the vigor of both.

Miss BIRTWELL, Cambridge.— I worked nine years in the Associated Charities of Boston, and was thoroughly trained in Boston methods. Then I went across the river to a city where the situation is entirely different. When I hear the Boston people speak, I say Amen to all they say; but they do not answer my Cambridge questions. I have tried to show the people what investigation really is, and have set an example of as wise charity work as our little group could do. I think it may be possible for a wise body of people to dispense relief if they are a department of the Charity Organization Society; but we ought to pray not to be led into temptation, and a new society is a great temptation. It is a serious danger, from which we should keep as far as possible. The Charity Organization Society has a distinct function. In reference to church relief the church also has a distinct function, and giving relief is not its function. The church should supply motive power; and, if a church gathers round it poor people to whom it gives relief, it is a prostitution of its highest function. What we want is not to control relief, but to educate the people. My problem in Cambridge is much the same as the problem in Buffalo. Our business men give money, but they do not study the problems of charity. We are asking there whether we shall organize a relief society. Sometimes it seems as though we could not get along without it. But the question is, If it is organized, will it be well controlled?

Mr. TUCKER said that the American business man would not devote his time to the study of charity. He wanted to be able to refer a case of distress to some society on whose judgment he could depend and which would give the necessary relief. He maintained that those who desire to be educated can be, and he thought the cause of scientific charity would be better furthered by the evolution of a practical plan which would commend itself to the business community and to the community at large than in any other way.

Mr. PAINE said the Charity Organization Society was always ready to give definite and precise information to business men.

Mr. ALMY described his attempts to find out something about relief-giving in forty different cities; and he found that the relief given in Boston was enormous, through private societies. In Buffalo, said he, we have not that; and we do not know what to do. There is no relief society: the churches do not give outside of their own denomination. The city is small, but there must be more help than the churches give. To depend on money from individuals is dangerous. We want to have money on hand to meet the needs that arise. Whatever we do, we want to start right. People come to us for advice on this subject. There are not many who come to these Conferences, and they do not read books on this subject. So they ask us what to do, and we gladly help them all we can. People in Buffalo are coming to trust more and more in our judgment, and we do not want to make any mistakes in this matter.

Mr. CROZIER thought that in appealing for funds to carry on a Charity Organization Society there must be an appeal to the sentiment of the people. We must take people as they are, said he, not as they ought to be. In Grand Rapids we started with an annual fund of $6,500 pledged by the leading citizens. Then we found that tramps were coming to our organization, and we turned them down; and they went round saying that we would do nothing for them. People believed their stories, and fed them and gave them money and talked about the hard-heartedness of the Charity Organization Society. Our fund dwindled to about a third annually; and people began to believe that the Charity Organization Society was right in theory, but hard of heart. So we appealed to the sentiments of the people, and established a district nursing association as a separate association, under the control of a committee of our organization. We hired two nurses, and sent them out into the homes of the poor; and we did a good work in that way. Then we started friendly visiting, and districted the city and had a large meeting; and I do not believe we shall have more difficulty in raising our necessary funds.

Mr. BRACKETT, Maryland.— I think one of the favorable results just mentioned is probably due to introducing the idea of friendly visiting, which is one of the best ideas of charity organization. It is based on intelligent, earnest, sincere looking after the welfare of the poor. When we ask for money to carry on the work because we believe, in God's name, that that is the way to help the poor, we shall in the end get it better in that way than in any other.

Rev. Mr. FINNEY, St. Louis, said that he had read all the Proceedings of the Conference and had long studied this problem, and for six years had been at the head of the work in St. Louis. He believed that he was carrying on his charity work after modern scientific methods. Investigation, registration, and co-operation were all parts of the work. He thought he had inoculated the relief society of St. Louis with the genuine life of charity organization.

Mr. JOHN M. GLENN said that he wanted to put in a plea for the poor business men, as he himself was a business man. He thought they were quite as capable of education as those more distinctively interested in charity work. They may not at first understand all the charity organization principles; but, as soon as they do, they will stand by the society. Principle must not be surrendered. It is not necessary to give up charity organization principles in appealing to business men.

Mr. PHILIP W. AYRES.— A business man does not have to be appealed to in accordance with his preconceived opinions. He can see the right way, if it is put to him. If we always do the best thing possible for the family in distress, and put it in that way before the people of the community, they will solve the question right. The well-being of the family that needs help is the key to the whole situation.

Adjourned at 1 P.M.

SECOND SECTION MEETING.

The second section meeting was called to order at 11 A.M., Saturday, May 20. Professor Samuel McCune Lindsay, of Philadelphia, gave an address on "The Causes of Poverty," exhibiting a chart of statistics and treating the subject particularly in connection with the statistical study of causes.

Professor LINDSAY.— We should all try to get at the roots of poverty in the practical cases with which we deal. To this end some years ago the National Conference adopted a statistical blank, in order to secure uniformity in the reports of organized societies throughout the country. One section of this blank related to the causes of poverty. The blank has recently been revised by a committee appointed at last year's Conference, and it is particularly with a view of bringing out some of the results obtained from the old blank and of stimulating the best possible use of the new blank that I desire to talk on the subject just mentioned. In a general way, I wish to emphasize three things: —

1. The reasons for a statistical study of the causes of poverty.
2. The difficulties in obtaining accurate statistics.
3. The value of statistics to those engaged in relief work.

I assume that you are all familiar with the excellent discussion of this whole subject in the second chapter of Warner's "American Charities."

We must always guard ourselves against the tendency to confuse causes and conditions. Many things which we sometimes enumerate as causes are really conditions of poverty rather than causes. Most real causes so interact on each other that, to be accurate, we must speak of groups of causes rather than single causes. It is also necessary to distinguish between the direct exciting cause and an indirect cause. Scientific study must take account of indirect causes, as well as those direct causes which are most apt to attract the attention of the practical worker. In the case of either direct or indirect causes the statistical method, however, insures the greatest accuracy, and should be the chief reliance of charity organization workers. The personal factor in judging of causes will, of course, always play an important part, even in the most carefully prepared statistics. The chief available sources of a study of the statistics of poverty are: first, the records of the Charity Organization Societies in the form of the statistical blank adopted by the National Conference in 1888; second, the United States Census figures, dealing chiefly with public paupers housed in almshouses; third, special studies, local in character and employing various methods.

The first source is that relied upon by Mr. Warner in the chapter to which I have referred. It was from the figures of the Charity Organization Societies that Mr. Warner made out his table, which covers cases reported in several large cities in the years 1890 to 1892, inclusive.

The second source, while exceedingly valuable in some directions, is most unsatisfactory to the charity organization type of worker. It gives a bare enumeration of the inmates of almshouses, and does not even cover all cases of those who receive a similar form of relief. Its attempt to estimate the amount of outdoor relief and to estimate the number of inmates of charitable and benevolent institutions is far from complete, and its enumeration of the causes why persons apply for admission to an almshouse is most unsatisfactory. Perhaps the latter point can best be illustrated by the statement that a number of causes are assigned to each individual, and of about 73,000 inmates in 1890 we have the report that 71,000 were inmates of the almshouse because they had no other home.*

In reference to the special studies of particular localities, I need only to refer to such excellent work as that done by Mr. Dugdale in his volume on "The Jukes," McCulloch's "Tribe of Ishmael," and a number of more recent studies emanating from college and university students.

In order to test still farther the results of the statistics gathered on our national statistical blank, I have made up a table somewhat similar to Table 8 in Warner's "American Charities," giving for a series of years the figures for New York, Boston, and Baltimore, in order that we may have a comparative statement from which to judge of the variations in alleged causes in cases dealt within these cities.

In the accompanying table let us glance at a few of the leading causes, and trace out the percentages indicating the amount of poverty attributed to each particular cause in the several cities and for the different periods indicated.

First of all, "drink" as a cause. It will be seen that it varies slightly from year to year in any one of the cities, but varies greatly as to the amount reported for Boston, for example, as compared with Baltimore or even with New York. The average amount here given for Baltimore for the period of seven years being about 7¼ per cent. as compared with an average of 12¼ per cent. for New York and 21¾ per cent. for Boston in approximately the same period. You will note that Mr. Warner's average for four cities is 15 per cent.; and the Committee of Fifty Report on the Economic Aspects of the Liquor Problem, which has just appeared, indicates a general average at least as high as that of Boston.

Glancing at another important cause which figures most largely in

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*For further discussion of the limitations of the census material relating to pauperism and benevolence, see article by the author on "Pauperism and Benevolence" in "The Federal Census," Publications of the American Economic Association, March, 1899.

Causes of Poverty: C.O.S. Records.

		City	Balto. New York New Haven Boston	New York.								Boston.					Baltimore.						
		Year.	*	1889	1891 **	1892.	1893 **	1895-96	1896-97	1897-98	1895-98 †	1887-90 ††	90-91	91-92	92-93	1890-93 †	88-89 °	89-90	90-91	91-92	92-93	93-94	94-95
Indicating Misconduct		Drink	15.28	11.90	10.70	13.65	12.20	13.43	12.14	12.00	12.56	23.00	19.30	22.00	23.00	21.43	7.90	9.56	9.00	7.00	6.00	6.00	5.00
		Immorality	.44	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		Shiftlessness and Inefficiency	7.51	6.90	7.22	6.54	7.00	4.93	5.25	5.94	5.36	6.00	7.60	7.00	6.40	6.97	7.60	10.30	14.00	12.00	9.00	8.00	5.40
		Crime and dishonesty	.68	—	1.41	.76	.60	.58	.45	.54	.53	—	1.50	1.40	1.00	1.32	—	—	.70	1.00	1.00	.50	.30
		Roving disposition	1.19	—	3.26	2.14	1.40	.79	.23	.30	.45	—	.60	1.00	1.00	.82	—	—	1.50	1.50	2.00	2.00	1.20
Indicating Misfortune.	Lack of Normal Support	Imprisonment of Breadwinner	.76	1.00	.57	.50	.40	1.00	.70	1.20	.97	2.00	1.70	2.00	1.00	1.57	.40	.50	—	.50	.50	.40	.25
		Orphans and Abandoned Children	.34	—	.14	.23	.17	.10	.05	—	.05	—	.50	1.00	.30	.67	—	—	.30	1.50	1.00	.60	.40
		Neglect by relatives	.91	—	.50	.57	.40	.63	.05	.12	.28	—	.80	1.00	2.30	1.42	—	—	2.00	1.50	2.50	1.10	1.00
		No male support	4.30	6.00	7.22	4.06	5.70	3.66	4.26	6.19	4.65	5.50	7.20	5.00	3.30	5.05	6.00	4.00	4.00	5.00	5.00	3.60	4.00
	Matters of Employment	Lack of Employment	23.16	32.80	28.96	30.76	34.20	37.20	37.67	31.65	35.59	19.50	14.10	14.10	14.00	14.02	33.40	30.20	13.00	12.00	22.00	37.50	36.00
		Insufficient "	6.51	—	6.09	6.07	8.00	10.56	14.35	14.47	13.04	3.50	6.00	5.00	4.00	5.11	—	—	8.00	9.00	7.50	10.00	11.00
		Poorly-paid "	1.81	10.50	2.48	2.68	2.50	1.27	.99	.84	1.00	—	.50	1.00	1.00	.85	8.90	10.10	6.00	4.00	3.00	4.60	4.25
		Unhealthy and dangerous "	.09	—	—	.08	—	.05	—	.12	.05	—	.60	.10	.10	.06	—	—	.40	.25	.50	.30	—
		Total — Employment	31.57	33.30	37.53	39.59	44.70	49.08	53.01	47.08	49.68	23.00	21.20	20.20	19.10	20.04	42.30	40.30	27.40	25.25	33.00	52.40	51.25
	Matters of Personal Capacity	Ignorance of English	.41	—	.35	.46	.30	.37	.35	.06	.26	—	.70	1.00	.40	.67	—	—	.30	—	.50	—	.25
		Accident	2.86	1.20	3.33	3.29	2.60	1.75	2.04	2.28	2.01	1.50	3.60	2.30	3.00	2.96	3.20	1.30	4.00	4.00	5.00	2.80	3.20
		Sickness or death in family	22.27	17.70	18.48	19.05	17.00	18.41	14.66	17.11	16.78	26.50	23.40	25.00	28.00	25.40	22.70	25.30	19.50	21.00	18.00	13.75	18.00
		Physical defects	3.69	3.50	2.76	3.21	4.70	1.38	1.28	2.00	1.55	1.50	2.50	2.30	3.00	2.55	6.20	5.40	5.00	7.00	6.50	3.60	4.10
		Insanity	.85	1.00	.71	.61	.40	.69	.58	.96	.74	1.00	.70	1.00	2.00	1.05	.70	.60	.60	1.00	1.00	.40	.25
		Old Age	4.00	—	3.33	3.29	3.40	2.23	3.97	3.54	3.21	—	4.00	4.00	3.40	3.87	—	—	5.00	7.00	4.50	3.10	3.20
Not Classified		Large Family	.73	—	.57	.53	.50	.32	.35	—	.22	—	.60	.40	.40	.45	—	—	4.50	2.00	2.00	.80	.60
		Nature of Abode	.12	—	.50	.37	.27	.16	.18	—	.11	—	.30	—	—	.09	—	—	.70	.50	1.00	.20	1.00
		Other or Unknown	2.00	2.40	.99	1.11	.50	.42	.35	.66	.45	10.00	4.50	3.40	2.40	3.61	3.00	2.80	1.50	2.25	1.50	.75	.60
Total number of cases.			7225	1700	1412	2614	1850	1884	1712	1666	5262	902	985	1092	1043	3120	712	724	774	773	811	1220	1377

* Probably 1891-92. Taken from Table VIII in Warner's American Charities. ** Six months. † Average for three years. †† Fiscal year begins June 1st.
° Fiscal year begins Nov. 1st.

Mr. Warner's table, we note a considerable difference both within the same city during different years and between different cities. This is, of course, as we should expect on account of the variations in industrial opportunities with reference to time and place. A more serious disturbing factor, which will serve to illustrate some of the difficulties in getting at statistics, occurs here. Evidently, there is considerable difference of opinion in the minds of those who make up these records in dealing with particular cases, whether to include them under lack of employment, insufficient employment, or poorly paid employment. Therefore, probably it would be better to take into consideration rather the total percentage relating to matters of employment; and, in doing so, we note that the variation between years is more marked than the variation between places. This is especially true of New York and Baltimore, less so of Boston in comparison with the others.

In order to avoid the difficulties just alluded to, in the new blank we have grouped matters of employment, and have suggested that here shall be scheduled only cases where lack of employment is not due primarily to the employee, but rather to changes in trade and industry, machinery, hard times, etc.

Note next "sickness" as a cause, which figures second in amount in Warner's table, and assumes a leading rôle throughout any classification of causes. Here the variations between different years in a given city are slight compared with the variations between different cities, where the health and sanitary conditions of the poorer classes vary considerably. Time will not permit any minute or detailed examination of this cause. Suffice it to say that the table which I have just presented to you for your future study and examination covers about thirty thousand cases. It may be rather discouraging to remark that from these statistics it is impossible, it seems to me, to estimate fairly the changes taking place in any particular community from year to year. Also, the variations in the amount of poverty in different cities attributed to any one of these causes can be accounted for more rationally on the basis of difference in method and judgment of those who fill out the blank than upon the basis of difference in the conditions of the population. Already considerable dissatisfaction has manifested itself in the results from the old blank, and the Conference of last year appointed a committee to prepare a new statistical blank. The committee met in New York twice, and agreed upon a new classification of the causes of poverty, as follows: —

Causes of Distress.

Within the Family.— Disregard of family ties (desertion, neglect to contribute by children, by brothers, sisters, or other natural supporters); intemperance (abuse of stimulants or narcotics); licentiousness; dishonesty or other moral defects; lack of thrift, industry, or judgment; physical or mental defects (blind, deaf, crippled from birth, insane, feeble-minded, etc.); sickness, accident, or death.

Outside the Family.— Lack of employment, not due to employee (changes in trade, introduction of machinery, hard times, strike or lockout, partial or complete shut-down, removal of industry, etc.); defective sanitation; degrading surroundings; unwise philanthropy; public calamity.

Unclassified.

First of all, we tried not to make any changes which would render the statistics collected on the new blanks impossible of comparison with those on the old blanks. You will notice we enumerate fewer causes on the new blanks, and yet it is possible to group the causes on the old blanks so as to fall under some of the headings of this new classification. We have eliminated causes to which in the past experience shows that a small percentage is attributed. Some of these are really conditions rather than causes. Thus the item "large family," "unhealthy and dangerous employment," "imprisonment," etc., are omitted. In the new blank matters of employment are grouped as a cause, having roots in the conditions outside the family.

We also discussed the advisability of recommending that a chief cause and a subsidiary cause be indicated in each case. The objection to this proposition consists in that it relieves the investigator who catalogues a case from the necessity of coming to a full decision, and enables him, when in doubt, to distribute the responsibility for the particular case in question among several causes, according to some fixed rule in the investigator's mind. We desire therefore, while making provision on the blank for indication of subsidiary causes, to insist upon the importance of stating as completely and accurately as possible the chief cause.

Of course, considerable difference in method of filling out and using these blanks obtains in different Charity Organization Societies. Some do not make any entry of causes in the first report, leaving this column blank until sufficient time has elapsed to judge of the case, perhaps filling out at the end of each month the spaces relating to causes on the basis of the month's history of the case. Other societies record a cause based on the story of the applicant, and subsequently verified or corrected after investigation. In any event there is no uniformity in method, and it is certainly desirable that some discussion of the use to be made of statistical blanks should take place in this Conference.

Undoubtedly, the first impression as to cause of poverty is often not so good a measure of the cause as it is a measure of the intelligence and ability of the applicant to measure the district agent. A record of the first impression would probably be of more interest to the psychologist than it is to the sociologist or statistician. Nevertheless, the first impression is worth something, if, after it is recorded, it is subsequently corrected. In this way light is thrown upon the general character of the applicant, which can be obtained in no other way. Professor Giddings and others have made an intensive study of some New York cases, classifying them first according to the alleged cause, and then having the history of each case read for some 800 cases, and reclassifying in the light of the history. The results of this experiment, with reference to some 800 cases, are as follows: the alleged cause attributed to 313 cases is lack of employment; 222, sickness; of 25, intemperance, etc. In the revised statement 184 to lack of employment, 164 to sickness. 166 to intemperance, 101 to shiftlessnes, a cause not indicated in the first enumeration, and no real need in 121 cases. For the fuller discussion of the results of this experiment I would refer you to the Fifteenth Annual Report of the Charity Organization Society of New York City, for 1896-97.

In spite of the discouragements in obtaining accurate statistics, I think some progress has been made, and that we should not give up or neglect this part of charity organization work, the main object of which is to throw some light, more particularly on the methods of charity adopted by our Charity Organization Societies and other agencies in dealing with a peculiar element in the population. We must realize that we are cataloguing people who represent the inefficient classes of society, and who must be provided for in some way through the methods of charity. What changes are taking place, and what these methods shall be, are questions for discussion of which even the imperfect statistical data obtained by the use of our national statistical blanks are of value. We must not expect that such statistics will necessarily contribute much to the discussion of social evolution. Suffice it if they aid us in improving the charitable methods, and contribute ever so little to a better understanding of the people for whom a Charity Organization Society exists.

Miss MOORE asked Professor Lindsay how he would like to have the blank for the cause of poverty filled out.

Professor LINDSAY said he thought it would be well to take the story as told by an applicant at the beginning, and then correct it from the history of the case.

Mr. DEVINE suggested that there might be an extra blank for the correction.

Miss MOORE thought it might be well to wait a year, or at least six months, before making the correction.

Mr. BICKNELL.—In Chicago we are trying to enter up the apparent cause or causes, after a thorough investigation has been made covering a few days. We have a heading, "Story told by Applicant." After the investigation has been made by the agent or visitor, an entry is made, which stands until the story told can be established. The great difficulty in Chicago is that the work was not supported with sufficient generosity to enable us to employ as many assistants as we need. I believe that the study of these cases must be made by persons who have seen the place and who have investigated the different lines that have led down to the present condition of the family. These cannot be written on a card. You could write a book, and then not have half the story. I do not believe it is possible to sit down calmly and write a report and lay it aside for six months, and then let some one else take it up, and deduce a statistical report from it, showing the facts about that family, that would be worth the paper it is written on. Perhaps I am too heretical; but the people who know the things are the ones who should write them down. I know the danger that comes from a visitor going out and getting interested in a case, who has a personal bias; but you cannot get rid of the personal element anywhere. It is there, and has to be allowed for. There is a happy medium between dashing down the first impression and letting the thing soak so long that the life has all gone out of it.

Mr. GREEN, Hartford.— We make monthly reports at the beginning of each month for the month before.

Miss RICHMOND.— All the figures, so far as Baltimore are concerned, are collected by the person who knows the family.

Miss BIRTWELL.— How far back should one go in the consideration of causes? We have a widow and six children. Her husband fell off a wagon, when drunk, and was killed. Should we put down drunkenness as the cause? I have a case of a boy who received no proper training because his father was a drunkard. Shall I put that poverty down to drunkenness? I have a case of a family where four girls, one after another, died of consumption; and I believe the cause to be that they had a drunken father, who did not feed them, and who left them to live in improper conditions, but who died ten years ago. Shall I say that the cause in that case is drunkenness or sickness?

Professor LINDSAY.— I should depend largely on the history of the case. I should not think it was wise to go back of the immediate family. As to the blank, I would not recommend the reading of the cases by some one outside as the ideal method. I called attention to this method, to show the differences that are found. My notion is that the one who makes the investigation should make the correction. That is what we try to do in Philadelphia. The apparent cause is entered on the card, and that is supposed to be corrected by the visitor before the case is recorded on the national statistical blank. There is something to be said on the other side, of letting other persons read the cases. It eliminates the personal factor to a certain extent.

Mr. GREEN said that under the head of lack of employment he had found sometimes that, when the case was looked into, the lack of employment was because of peculiarities of disposition which made the man subject to discharge.

Miss Richmond explained, as one of the committee, why certain changes had been made in the new blank. Old age, for instance, is a condition, not a cause. A large family is a condition, not a cause. It is a very undemocratic position to take in America that a large family is a cause of poverty. I think, she said, that Miss Birtwell's difficulty is one of the most serious ones. Have we any right to pick out some isolated fact in the history of a family, and deduce any conclusion whatever from it? I think that would be unfair. We may know that the father drank, and therefore the children were badly nourished; but isn't it rather jumping at conclusions, unless we know all about the family history at that early date, to say that drunkenness is the cause? As to the boy, we know that he learned no trade. Would not that be a better reason for his poverty? Is it not safe to go as far back as we really know only, in giving causes?

Mr. Devine hoped that the discussion would induce all the societies to use the new statistical blank, and he said that a copy of it would be sent to every society for examination by addressing the Charity Organization Society, of New York, where they are supplied at the mere cost of printing.

Adjourned at 1 P.M.

THIRD SECTION MEETING.

The section meeting was called to order at 11 A.M., Monday, May 22. A paper on "Chattel Mortgages" was read by Miss Birtwell (page 296).

Discussion followed.

Mr. Devine said that instances had come to him in New York in which the interest aggregated 150 per cent. It was an appalling state of affairs. There were three possible remedies: first, more stringent usury laws, or laws which should prevent such imposition; second, one could interest himself in individual cases of hardship and see that even slight violations of law, or getting money under false pretences, should be prosecuted under the criminal statutes, if possible; third, the establishment of loan agencies. People at the same time should be encouraged to open bank accounts.

Mr. Heymann called attention to the methods of loaning money in France, which is under government control.

Professor W. R. Patterson, of Iowa, was introduced. He gave a brief address on "Pawnshops" (page 305).

A paper on the "Finances of Charitable Agencies" was read by Mr. Frank Tucker, of New York (page 312).

DISCUSSION.

Mr. GLENN, Baltimore.— The matter of finance and book-keeping is part of our educational work; and we must learn to do that well, as well as to look after individuals and to help the poor. I agree with Mr. Tucker in every respect except one, perhaps,— the work of the executive officers in raising funds. I agree that the general secretary should be in close touch with all the financial work, and should know all that is coming in and going out. It is hard to get volunteers to take hold of money-raising. In emergencies they do more than otherwise. I would indorse what has been said about taking the public into our confidence. We must feel the courage of our convictions; and, when we go out to raise money, we want to make everything as plain as possible. We want to make people believe we are right about this, that we are disseminating views that we believe are right. If we believe that the Charity Organization Society should not give relief, we should say so; and we shall get more money than we otherwise should. That is my experience. I do not say that Charity Organization Societies in small towns should not give relief, but, where a society like ours in Baltimore or like the one in New York does not believe in giving relief, it should come out and say so; and you will get the confidence of the community and of business men, and will secure twice as much money as if you made excuses. Business men have a lot of sense, and there is nothing that appeals to the American people like courage.

Mr. WELLER thought it worth emphasizing that the treasurer should give bonds and the funds should be placed in a bank and drawn only on checks indorsed by two people, the treasurer and another person.

A LADY.— Is it advisable to ever accept municipal or State aid?

A DELEGATE from Seattle said it was no trouble to raise money for charitable work, but they had difficulty in raising money for the work of the society. People were ready to give for relief, but not for investigation and registration. From my experience, he said, I should say above everything else keep aloof from all municipal, county, or State aid.

Mrs. GEORGE, of Denver, described the method of raising money in Denver for charitable purposes. The Charity Organization Society there receives $9,000 annually from the city. That does not go to the central office, but to the office of charities. The Charity Organization Society controls the city charity work. The money for the seventeen charitable societies is raised once a year, and not a bit of politics enters into it.

Mr. PAINE thought the public entitled to know where the money goes which is contributed. In Boston $20,000 is raised, not a dollar of which goes for relief. The essence of the Associated Charity work in Boston is friendly visiting, which is done by volunteers. It is the friendly visiting which makes the work effective, and it is the result of that work which makes it possible to raise $20,000 to carry the work on. There are sixteen agents, a general secretary, several assistants, sixteen offices to run, stationery and other incidental expenses to meet. These items are supervised by a careful finance committee, in order to reduce them to the lowest possible amount, because, after all, it is difficult to raise $20,000 for carrying on this work.

The discussion was closed by a few remarks from Mr. Tucker.

Adjourned at one o'clock P.M.

FOURTH SESSION.

Friday morning, May 19.

The Conference was called to order at 9.30 A.M. by the President. The Committee on Time and Place, General Brinkerhoff, chairman, reported in favor of Topeka, Kan., as the next place of meeting of the Conference, as follows: —

Your Committee on Time and Place beg leave to submit the following report: At a meeting of the committee, held Thursday afternoon on the "Island Queen" excursion boat, twenty-four members of the committee responded to the roll-call. Invitations for the Conference of 1900 were extended by the cities of Washington, D.C., Topeka, Kan., Portland, Ore., Milwaukee, Wis., and Des Moines, Ia. While the claims and reasons from each city were inviting and reasonable, it appeared to your committee that the reasons advanced by advocates of Washington City and Topeka were the most urgent and timely. The peculiar conditions of the public and private charities of Washington City, owing to the form of delegated government in force in the District of Columbia, demand that the public, both local and national, be thoroughly advised and informed, in order that an awakened public sentiment may cause the evils there complained of to be abated and removed.

The claims advanced by the younger communities of the vigorous West for recognition and sympathy, education and support, appealed so strongly, however, to your committee that it was decided by a vote of 13 in favor of Topeka to 10 in favor of Washington to report to your body that it is the recommendation of the Committee on Time and Place that the next annual National Conference of Charities and Correction be held in Topeka, Kan., at such time as the Executive Committee may designate. This vote was made unanimous.

Respectfully submitted,

R. BRINKERHOFF, *Chairman.*
C. L. STONAKER, *Secretary.*

On motion of Mr. C. E. Faulkner the report of the committee was accepted and adopted.

On motion of the Executive Committee, paragraph 2 of Article IV. of the Rules and Regulations was amended in such a way as to give the General Secretary more responsibility in the preparation of the volume of Proceedings (page xiv).

The PRESIDENT.— Last evening we had the memory of Dr. Hoyt brought before us. It has been suggested that a word be said this morning in regard to "Mother D'Arcambal," whom so many of us knew and loved. She belonged to all of us,— to those cultivated and refined spirits who love the best company; and she belonged in a genuine, real, human sense to the miserable, the poor, the outcast. She was a welcome friend in the circles of the prisoner, and she obeyed the divine injunction which commands us to visit the prisons and to manifest sympathy. Her sympathy was expressed in direct, practical, and self-sacrificing ways. I do not ask for any formal action of the Conference, but I beg permission of you to make this mention of Mrs. Agnes D'Arcambal.

No doubt there are many friends who have passed away from us who should be brought to mind. I had a beautiful letter from Mr. Thomas Ring, of Boston, after I notified him of his appointment on one of our committees. Mr. Ring was one of our workers in Massachusetts; and that letter expressed the deepest interest in the work of the Conference, and he intended to be with us and take part in our councils. We honor his memory, and we are glad that we have had his acquaintance and friendship.

General BRINKERHOFF.— I must say a word about Mrs. D'Arcambal. I knew her for years. I have visited her institution again and again, and I have attended Conferences with her from Detroit to New Orleans. Her life-work was one of the noblest ever done by any American woman. I do not exaggerate. After her husband died and her children were grown up and married, she became interested in the care of prisoners. She had begun this work in her home in Kalamazoo, where she opened a little garden-house, that used to belong to her children, to receive prisoners as they were discharged. The men knew, if they had no other place to go, that a night's lodging and something to eat were waiting for them in that little summer-house in Mrs. D'Arcambal's home. Afterward she went into this work more largely. She visited prisons, in Jackson and elsewhere; and finally, through the aid of friends in Detroit, she was able to establish what is called the Home of Industry there. There she resided herself, and through the wardens of the penitentiaries all the prisoners of the State knew that, if they wanted to lead a better life and to make a new start, they could, on their discharge, go to the Home of Industry and be welcome. Hundreds of men have been helped in that way by her.

Such institutions are to be found in various European countries, but I am sorry to say they do not exist in this country. There are not more than half a dozen institutions for ex-convicts in this country, and hers was unique among them. But they are absolutely necessary, if we are to do reformatory work. Mrs. D'Arcambal did this as a Christian woman, and devoted to it her great ability to the end of her life.

Mr. L. L. Barbour, Detroit.— All the older members of this Conference have known Mrs. D'Arcambal years and years, and have appreciated fully the work and its character which she did. One of the things that struck a person on his acquaintance with her was her constant cheerfulness. It was perennial. There was no time when there was not a smile upon her face, and that smile characterized her work. It made working with her a pleasure. I think, if there is one characteristic, among others, that her life teaches us, it is that this work that we are engaged in is one of pleasure, one that should bring the smile and the heart full of gratitude to every man and woman engaged in it.

Mr. C. P. Kellogg, Connecticut.— May I suggest two other names, at least, that should be included in this memorial? Mrs. Anne B. Richardson, of Massachusetts, and Mr. H. D. Smith, president of the board of trustees of the Industrial School of Connecticut. Both of these were earnest and active workers in this Conference.

The President.— Will the friends who have in their minds and hearts the names of others who should be included in the list of those who have passed away during the year give such names to the General Secretary?

Adjourned at 10 A.M.

FIFTH SESSION.

Friday night, May 19.

The Conference was called to order at eight o'clock by the President. An invitation to visit the National Cash Register Company at Dayton, Ohio, was given by Rev. Mr. Hale. Invitations to Longview Asylum, Covington, and other places were given by Mr. Breed and Mr. Thayer.

The subject of the evening, "The Care of Destitute and Neglected Children," was then taken up; and the chairman of the committee, Mr. J. M. Mulry, took charge, and read the report (page 166).

A paper by Mr. R. W. Hebberd on "The Dangers of Careless Methods in placing out Children" was read (page 171).

A paper followed by Mr. E. A. Hall on "The Care of Destitute and Neglected Children in the Home and in the Institution" (page 177).

DISCUSSION ON CHILD-SAVING.

Mr. J. J. Kelso, Toronto.— It seems to me that these papers have been rather pessimistic in tone, and I want to look at the other side. The more you look into it, the more you will find that there is no nobler work than taking the little homeless child, longing for affection and home life, and getting it under the care of a good woman. There is no institution which can do that work, no matter how much they may try to imitate it. They may come near, but they cannot equal it: they cannot produce the real thing.

I am a Canadian, but I feel that the American people have been slandered. We have been told that they want the children for the work they can get out of them, that they are treated as slaves. There are no finer people on the earth than the American people, whenever a homeless child is concerned. I have travelled much in the United States; and I have been into home after home where they have adopted children, not for their work. The fact seems to be lost sight of that there are thousands of children, two, four, five years of age, that are going out into these foster-homes. People cannot expect much work from them. It takes toil and anxiety to bring them up, but homes are being found all the time. It is not right to let the impression go abroad that these children are wanted simply for their work. We hear a great deal about misunderstanding of the work of the Charity Organization Society, People have the idea that they must give money instead of sympathy and friendly help to the poor. It is the same in placing out children. People do not understand the system. Whoever heard of a man giving $10,000 to place children in foster-homes? Men will give $10,000 for an orphanage, because people want something to look at. It is the same evil that they have to fight in the Charity Organization Society. People want to give money where it can be seen. Those who are engaged in placing out children have to struggle because they have no money. I never heard of a children's aid society or a home society that had any money in the treasury. They are doing work against the common opinion of people who have been encouraged from their youth, in life and in literature, to worship the orphans' home as something very sacred indeed. Let us take that into consideration. There are defects in the work, as in everything we do; but do not allow your judgment to be influenced by the failures. Every one hears of the boy who has been ill-treated in a foster-home or of the girl who has run away. But you seldom hear about the thousands who are doing well and are a credit to themselves and to those who have helped them: they are not talked about. In an age of the love of sensation, we talk about sensations and give prominence to the failures. Remember that thousands of these children are doing remarkably well, and they are learning the lessons of life in homes much better than they could in institutions.

One of the difficulties that I have had in this work was of large boys coming to me, boys of seventeen or so. They came to me because they knew I was interested in children, and they came to me asking that I would find them employment. They had been in reform schools, one, I remember, since he was four years old. They were too old for messenger boys, and they could not be employed about shops because they were too young. They had good habits and good desires, but every man turned them away. That is the reason why many of these boys drift into crime. If a man has got to earn his living, he has got to start young and get into the swing of things. If you put him into an institution and teach him to live an artificial life, you have treated him unjustly. I am not a great advocate of placing out grown children, but it is almost a crime to take a healthy and well-dispositioned child of three or four and bring it up in an institution. I remember once going into an orphans' home where a number of little children were running around and one little girl spoke to me, and I bent down to see what she had to say and she asked, "When is my mother coming to see me?" I said, "I don't know. I will inquire." I went to the matron; and she said: "That is a curious child: she asks that of every one who comes here. She was a foundling, and was taken to the infants' home for three years, and then was transferred to this girls' home. She will stay here till she is twelve, and then we shall apprentice her to domestic service." I did not rest till I got the management to consent to place that child in a home, and in three weeks I had a splendid home for her where she is to-day. That is the thing we are fighting. Children are kept in institutions till they have forgotten what the outside world looks like. They cannot learn the lessons of life there. They must be where they can have all sorts of experience before they can acquire manhood and womanhood and self-dependence. That is the characteristic of the American people, and that is what these boys and girls need.

We ought not to go away with a feeling of discouragement. We are gradually learning to do this work, and in time to come this will be the great system. While I acknowledge that institutions can do a good work and be of help, we must not allow children to be kept there permanently. Of course, we do not advocate keeping children in bad homes even with their parents. A gentleman stopped me to-day, and said: "Here is a home where the mother is immoral. Would you advise us to leave a child there?" I replied no one of sense would advocate that. I had a woman arrested once for sending her child out to beg. The magistrate let her off because, he said, they were very poor; and nothing was done. We could not get control of the child, and that girl to-day is lost to all society. I met her not long ago, and she is degraded beyond hope of redemption. Her own father came to me, and said, "Many is the time we have mourned that we did not let her go when you proposed." He told me she had broken their hearts by staying out late at night, etc. We do not want to encourage that sort of thing.

Mr. HEYMANN.— Some of those who have spoken here on child-saving seem to want to destroy orphan asylums, and some people want institutions. There must be some way to correct the extreme on either side. The first duty is to help the child. Nobody can replace the mother if she is the right kind of a woman; but we get children who inherit all that is bad, whose parents do not take care of them and are themselves often defective. We have to take care of them; and, although I have seen our friend Kelso's work and know that he says he has no difficulty in placing out children, it is hard for me to believe it. It is very hard for *us* to find such homes. Not every one wishes to raise the child of vicious parents. I come from a place, way down South, where people have as warm hearts as beat here; but they don't want to raise such children. There are twenty-five hundred orphans in New Orleans in institutions, and only once in a while is one adopted or indentured. If we could find homes for our orphans, I am of the opinion that that would be the best thing. But there are no such homes with us. Is there no way to remedy institution life? I am at the head of an institution, and I know the evils of such a life are many. But an institution is a necessary evil. They can be improved, however. And one way would be to have them in the country. No orphan asylum should ever be in a city. Raise the child on a large farm. The same money that puts up a large institution in a city would give a large farm for the use of the children. Then there should be industries of all sorts taught in addition to farming and gardening.

Mr. HOMER FOLKS.— Let us not get into the habit of talking too harshly of the parents. Many are good, but unfortunate; and many of the children are well trained and entirely ready to be placed out in homes at once, especially the younger children. Let us not confuse destitute children with delinquent. The difficulties of placing out increase with the age of the children. Unfortunately, too many institutions are inclined to keep the children until the age at which we experience the greatest difficulty. Let us emphasize the necessity of placing the young children out as quickly as possible.

I have to confess to some scepticism concerning industrial training, as trade teaching, in institutions, and similar scepticism as to whether the children who do learn trades follow those trades afterward. I mean those who are kept for a considerable period in an institution for that purpose. I hope my impression is wrong, and that those connected with institutions will follow the careers of the boys and girls, and tell us how many of those thus trained follow their trades after they leave the institution.

Mr. M. V. CROUSE, Cincinnati.— If you expect a man to do a good thing, perhaps he will. If you expect him to be a thief and a criminal, you need not be surprised if he proves to be one. If you appeal to the higher motives of people, you may secure homes of a high class for the children; but, if you go on the theory that their object is a selfish one in taking children, you need not be surprised if you get children into selfish homes. The secret of placing them in good homes is in the right spirit of the man who does it. I have seen one visitor go into a community who could place no children. I have seen another go into the same community, and find the best homes in that community for his children.

A DELEGATE from Ohio.— It is not so easy in Ohio to get places for children. There is a children's home in Belmont County that I visit frequently; and I have talked with the superintendent, a man of heart and conscience and intellect, and he has told me his troubles. He says it is impossible to get homes for the boys and girls, and they are obliged to stay in the institutions. I think the institutions should be improved, but I am not ready to vote to close them all. There will always be need of institutions for bad boys.

Mr. FOX.— About the only serious fault I have to find with Mr. Hall's paper is what he says about boarding out, that it leads to the dependence of children. That is contrary to any evidence that I can obtain. I have spent my leisure time for three years in trying to get testimony in this direction, with the result that the boarding-out plan, on the whole, leads to better results than any other. This is not because the people who take these children take them from mercenary reasons,— the amount paid is too small,— but because a State which enters into such an agreement can enforce the stringent rules laid down for the care of the children, that they should go to school, that they should have religious training, that they should be treated as members of the family, and not as servants, and that they should be properly trained and cared for. It frequently results, where children are boarded out at the age of three or four, that, when the time comes to make a change, the persons have become so attached to the children that they offer to adopt them. I entirely agree with the opinion of the speaker that children who are kept in institutions until their majority are not prepared to take their places in the world as self-supporting members of society as well as the average of the class from which they come.

Adjourned at 10.15 P.M.

The Relation of a State Board of Charities to Child-caring Societies and Institutions, by Hugh F. Fox.*

The complex condition of modern society has disturbed many of the theories of the earlier economists. Buckle's axiom, that the government which governs best governs least, has been completely abandoned in practice, although we may still cling to it in theory. The demands which we have made upon the State to interfere in our behalf are remarkable. In commerce the interference of the national government to protect the interests of individual traders against discrimination in freights is marked by the enactment of the interstate commerce law. The public clamor for governmental direction of monopolies is unceasing, to which is now added the wail of the shops for protection against the department stores.

In the department of banking the interest of depositors and stockholders alike is protected by public bank examiners, whose powers of visitation and inspection are virtually unlimited.

In the department of life insurance, public policy has required the enactment of the most elaborate rules and regulations for safeguarding the interest of the insured and his family. We have not gone so far as Germany, in making life insurance compulsory; but on this, too, we seem to have an open mind.

The extension of public power in the form of sanitary regulations and restrictions is a noteworthy example of governmental interference. It takes eighty closely printed pages to contain the sanitary code of the health department of the city of New York. There are two hundred and nineteen separate commandments in it, and "Thou shalt" and "Thou shalt not" are as insistent as in the old Mosaic law. Each State has its own health code also, and the cry is now for federal regulation of all quarantine affairs.

Then we have building regulations, to insure proper provision for light, ventilation, plumbing, and drainage. No new tenement house can be built in New York without the approval of the superintendent of buildings. There are laws against overcrowding, not merely because it is unsanitary, but because it is morally degrading. This addition of ethical to economic considerations as a motive power in government is the altruistic note which marks the closing of the nineteenth century in all highly civilized countries.

The inspection of factories and mercantile establishments, the regulation of the working day, the laws defining the liability of employers for accidents to their workmen, the suppression of "sweatshops," the prohibition or restriction of child labor, the revival of curfew laws, and all the rest of the complicated machinery for the mitigation of social evils, fitly mark the feeling of fraternity which must accompany the development of liberty and equality under national self-government. The doctrine of non-interference with individual freedom has perforce been displaced by consideration for the protection of the helpless in their freedom. The expression of this principle is aptly conveyed in the constitution of the State of New Jersey, which provides that "government is instituted for the protection, security, and benefit of the people." It is a wide departure from the *laissez-faire* doctrine of the old economists.

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* This paper was presented at the New York Conference by the Committee on the Duty of the State to Dependent Children, Mrs. E. E. Williamson, chairman, but through some accident failed to reach the hands of the editor. It is included in this volume by permission of the Committee on Publication.

We hold it as a national maxim that a free education is the birthright of every American child. Apart from moral obligations the State is interested, as a matter of security, in securing intelligence and faculty in its future citizens. The feeble folk — mental, moral, and physical — are a drag upon our progress. Political economy to-day is practical as well as theoretical; and any process of government which increases the dynamic force of the machinery for social order, or adds to the common sum of social energy, is amply justified. As citizens of the republic, we are all both stockholders and directors in the same great corporation. We cannot, therefore, overestimate the importance of wisely caring for the dependent class, who constitute, when misdirected, such a special menace to the community. The object in caring for dependent children is not merely to maintain them, but to fit them to become useful members of society. We have seen to what lengths the State has gone in the invasion of private right in other departments, where its intervention could be made to serve some useful purpose. The question before us is whether, on the ground of expediency or utility, the relation of a State Board of Charities to private child-caring agencies is justified, and, if so, just what should be the nature of that relation.

There are two considerations which seem to me to justify State supervision of child-caring societies and institutions,— the necessity for preventive work, to correct abuses, remedy evils, and prevent unwise methods; and the possibility of constructive work in educating and stimulating public opinion and developing child-caring work as a whole.

We all recognize the magnificent work which has been and is being accomplished by private agencies, such as children's aid societies, the societies to prevent cruelty to children, and the orphan asylums; but we might draw upon a common fund of experience for hundreds of instances to illustrate the gross abuse of the more or less irresponsible power which is placed in private hands in this connection. We have had a striking example of it here recently in the revelations of the New York State Board of Charities in regard to the practices of a certain agent of the Children's Home Society. That supervision of the work of placing out children is necessary will be generally agreed; and the objection to it usually comes, not from the strong societies, who are the leaders in this work, but from the societies which have a weak spot in their armor.

The right of the State to interfere is unquestioned. The private society owes its corporate existence to the State, and its charter is a franchise which implies a conditional contract. Moreover, the children with whom it deals are, by implication at least, the wards of the State. There is no necessity for resort to legal technicalities to warrant State direction. The State owes it to its children to see that they are well taken care of.

In Mr. Folks's admirable paper on this subject, which was read at the New Haven Conference, he said: "The first duty of a State towards its dependent children is to know where they are. For this reason it seems to me that every society, individual, and public official should report to the State concerning each child whom it receives into its charge, stating from whom and why it receives the child, what it does for him, and, finally, what it does with him." Mr. Folks insists that the State should visit and inspect regularly all institutions and agencies in whose charge such children are placed. The State, through its representatives, should also visit all children who are placed in families, excepting possibly those placed by legal adoption.

Of course, all child-caring agencies, whether public or private, which receive any public moneys, should be directly under State control. This includes societies which receive money from county or municipal authorities for disposing of their dependent children. Public support carries with it the right and duty of public guardianship.

"It is important that records of all child dependants be kept, in order that their conduct and history be known and their career followed. It is one of the things to be especially charged against institutions for children that their methods of sociological book-keeping are so limited that they cannot tell how the children, with whose lives they have tampered, turn out."— *Warner's American Charities.*

At present each private society works out its own ideas as to records without reference to the experience of others. Uniformity of methods can only be obtained under central authority and direction. I quote the following from the report of the Committee on Child-saving to the last National Conference: "A State may not acquit itself of the duty of supervising the welfare of its dependent and neglected child population by conferring powers of guardianship upon corporations or individuals and abandoning knowledge of the results of such grant of authority. . . . Without interference with the varied forms of benevolence fostered by municipal, religious, or private charity, it is the plain duty of the State to discover and supervise the welfare of the child life dealt with, and to require such reports as may be necessary to an intelligent public understanding of the cause, cure, or relief of the child dependency, neglect, or ill treatment within its border." Let me cite some more recent testimony as to the importance of this matter.

From the report of the Commission on City Charities, Baltimore, Md. (Jeffrey R. Brackett, chairman), December, 1897 :—

"The Commission has inquired sufficiently into the condition of child-saving work in Baltimore, with reference to the care of children by private agencies on behalf of the city, to be satisfied that more direct supervision and care than heretofore exercised on the part of the city is absolutely essential. This statement is in no way intended to imply that the intention of the managers of all our agencies for child-saving are not of the best. But good intentions do not necessarily make good agencies: they must be supplemented by knowledge of what the best is, here and in other cities, and by money sufficient to secure the best to a reasonable extent."

From report of the State Charities Aid Association of New York, December, 1897 :—

"The past year has furnished striking proof of the fact that the supervision of private charities by public authorities is very necessary, and may be made extremely effectual. A so-called charitable institution, "The Ladies' Deborah Nursery and Child's Protectory," in which helpless children committed by the magistrates of New York City for care and protection were found to be suffering from almost every form of neglect and cruelty, has been actually blotted out of existence during the past year through the co-operative action of several public bodies."

From the report of the New York State Board of Charities for the year 1897 :—

"The Board believes the fact to be beyond successful question that legislation is required to correct abuses in placing-out work, and hopes that a statute regulating this matter to the satisfaction of all right-minded people will become a law at the present session of the legislature. The Board has no thirst for greater authority; but, when, in the course of its work, it discovers serious wrongs without legal remedy, it does desire that some remedy be applied.

"The establishment of a uniform system throughout the State under an authoritative supervision is absolutely essential to fix properly the responsibility of this vitally important work. It is evident that only a duly qualified and appointed agent, acting under such authority and supervision, can properly discharge these important functions. The evil of the transference of such duty to an outside individual, or in permitting one to act independently of such supervision for his own benefit or pecuniary emolument, involves a complete sacrifice of the welfare of the child, and opens widely the door for the entrance of illegitimate and dishonorable procedures on the part of individuals, institutions, and organizations. This condition has proven so serious, and recent information obtained by the Board reveals such startling facts, that it has been constrained to depart, in the pages following, from its established precedents as to the form in which information should be transmitted to the legislature."

The Board of Children's Guardians of Washington, D.C., presented strong arguments to the Joint Select Committee appointed to investigate the charities and reformatory institutions in the District of Columbia, to prove the advantage of a general supervision of the instrumentalities for child-caring.

The Massachusetts Commission, which reported to the last legislature, goes a step further in advocating a separate State Children's Bureau, which should administer the work of caring for dependent children, and a Judicial Board, whose duty it shall be to inspect and criticise the work of the proposed bureau, as well as other departments of public charity. Undoubtedly in all of the larger States it would be advisable to have such a board devoted exclusively to child-caring agencies.

The principle for which I am arguing in connection with State supervision of private child-caring agencies is an extension of the functions of government on its regulative side rather than of its administrative power. By supervision I mean regular inspection and visitation and constant oversight rather than the making of cast-iron rules. The value of such methods is attested by the remarkably successful work of the State Charities Aid Associations in New York and New Jersey. Their power is not in the law, but in the public opinion which sanctions and enforces the law, and which they have done so much to create. They have revolutionized the care of the insane in these two States, and in the other departments of charities and corrections have accomplished so many reforms that I have not even space to enumerate them.

I believe that a non-partisan and volunteer State Board of Charities, having power to supervise the work of all child-caring agencies, public or private, would not only be able to check abuses, but could mould public opinion so as to procure for all abused, abandoned, and destitute children that equality of opportunity which is the philanthropic ideal.

To this end all child-caring agencies should be compelled to procure a charter from the State in which they operate. This charter should only be issued with the sanction and approval of the State Board of Charities; and the State Board should be empowered to have the charter revoked for cause, after a fair hearing, at any time.

SIXTH SESSION.

Saturday morning, May 20.

The Conference was called to order at 9.45 A.M. by the President.

The report of the Committee on Immigration was the first in order. Mr. W. A. Gates, of St. Paul, chairman, presented his report (page 153), and took charge of the discussion.

The next paper, on "Necessity of Uniform Settlement Laws," was read by Captain Charles Lawrence, of Philadelphia (page 162).

DISCUSSION ON IMMIGRATION AND SETTLEMENT LAWS.

Mr. H. H. HART.— Until recently the only States that have had any systematic laws with reference to settlement were Massachusetts and New York. Minnesota passed a law two years ago, providing such a change as has been described; and the law has been in operation more than two years now. It has proved practical, though it has been applied almost entirely to the insane. There is nothing more humane than the enactment of suitable laws. There are no more sad and pitiable objects than a poor family moved about from city to city. It is cruel, and it is expensive. It encourages people to impose themselves on the kindness of those on whom they have no claim. It is a temptation to those who are willing to shirk burdens to pass such people on to other communities. We need to see if we cannot agree on some plan. The difficulties lie in the fact that national legislation cannot cover the whole subject. There should be a consensus among the States, and I think it can be reached. In Minnesota the law provides for arbitration with other States. An insane patient was sent to our town. The practice of the agent has been to take the person to the place where it was supposed he belonged, and remain till residence was established, and, if not established, to take the patient back to be cared for in Minnesota. It was disputed in this case; and arbitration was agreed on, and the decision was accepted. In another case a patient was for many years in an insane asylum in Illinois. She was then sent to Kansas, then to Iowa, and then to Minnesota. She remained there a year or two, and would have remained the rest of her life, but she was taken back to Illinois. She denied her identity; but the fact was proved, and she was sent to the Illinois hospital, to the satisfaction of all concerned. There must be comity between the States. It is an outrage that people should shirk these burdens, and throw them upon other States.

The CHAIR.— The Minnesota law is essentially the law which was drafted by Mr. Hart. There have been some changes in the law, such as the experience of two years has accepted.

Judge M. D. FOLLETT, Ohio.— One year ago we had a report on this subject in New York. To my mind, we are spending a great deal of time on this topic. Why cannot a probate judge or the judge of a county settle these questions? Why go to the United States courts? Is it very much consequence in your theory as to where a man ought to be cared for, if he is honest? The whole basis is charity, is it not? The other day a young man came to my door; and, when they come in that way, we know they are tramps. He was nineteen or twenty years old. I asked where he came from. "From Connecticut." I said, "You are a tramp." "Yes," he said. "Have you a business?" "Yes." "What are you doing this for then?" "I want to see the country." "Now, young man," I said, "If you are hungry, I will give you something to eat; but I hope the next fellow will put you somewhere else if you don't go home." He had a trade by which he could earn a dollar and a half a day at home, and here he was walking round the country. The great point is what to do with the worthy people who come round to you. I did not have much to do with getting myself from Vermont to Ohio. How long do I have to be here, to have a vested right to have you take care of me? I am a human being. If I am in need, I know your sympathies will help me.

Mr. HALE, Ohio.— It is not a question of humanity. It is not a question of charity. It is a question of necessity. We have in an Ohio infirmary a most loathsome case. Our infirmary directors are honest. We have honest commissioners and an honest probate judge, a man of more than ordinary ability. We have investigated the case thoroughly, and we are honestly convinced that that man belongs to the State of Indiana. It has been a cause of friction. If we are going to accomplish anything on the line of these papers, it must be on the line of some agreement between States for the settlement of these questions. I know of nothing except arbitration, We must have a campaign of instruction.

Warden CHAMBERLAIN.— In relation to the question of what shall be done with those people who have no settlement in our States, we who have prison or workhouse management to consider find great difficulty to determine where we shall send these men when they have served their terms of sentence. We learned last year that there are in New York a hundred thousand dependent people in that State, and that the annual expense of caring for them was about twenty-five millions of dollars. In the State of Michigan we occasionally have a New York representative in some of our institutions. Last year a man who claimed to have been a resident of Brooklyn, N.Y., desired the board of control to furnish him transportation to that city. I understood from the man that he had a brother living in Canton, Ohio; but he said that his brother was a respectable gentleman, and that it would not answer for him to go back to Ohio, as it would disgrace his brother. I told the board of control that

I did not think it best to send that man to New York, that I would send him to Canton. He refused to go. Then I advised him to go to the House of Industry in Detroit, which was designed for that class of men. He said that he didn't desire charity and that he wouldn't accept any, although he hadn't a dollar, except what would be given him as a gratuity from the prison. I gave him the gratuity, and told him to go and find his friends. He remained in Jackson; and I have had several letters from him, saying that the warden of the State prison of Michigan was about the most uncharitable person he knew, and that he was going about the State lecturing on the conditions of the Michigan State prison and its treatment of discharged prisoners.

Mr. LOCKE.— We need settlement laws between counties as well as between States. Two boys were sent to the reformatory, and remained there till the board of managers thought they might be released on parole and sent back to their homes; but there came so many protests against their going back to that part of the State that the board hesitated. Finally, as the months went by, it was found that injustice was being done to these young men; for they were certainly entitled to parole. So some wise person on the board suggested that, if they could not go to their homes, perhaps their homes could come to them. So the families moved from the southern part of the State to Mansfield; and the boys were paroled. Last winter they were so poor that they would have perished if the neighbors had not taken care of them. Manifestly, that was a wrong to the county to which they moved.

A paper on "Immigration: its Objects' and Objections," was read by Mr. Philip C. Garrett, of Philadelphia (page 158).

Mr. GATES.— These suggestions will amount to nothing unless enacted into law. That can only be done by the hearty co-operation of the members of this Conference. There is no reason why one State should require three months only for legal residence and another five years. It will be hard to bring this required legislation about where the conditions are the hardest. Without being unjust to Massachusetts, I think you will agree with me that Massachusetts is unjust to the other States, when she requires property and a residence of five years. She ought not to take that advantage of other States, but should agree on some basis where the terms are less rigid than she has been enforcing.

The following resolution, offered by Dr. George W. Cutter, was referred to the Committee on Resolutions:—

Resolved, That the Executive Committee of this Conference appoint a committee composed of one member of each State Board of Charities to confer upon the question of legal settlement and report at the next annual meeting as to the best system of interstate or county understanding, in order that there may be uniform laws enacted by all the States.

Adjourned at 11 A.M.

SEVENTH SESSION.

Saturday night, May 20.

The Conference was called to order by the President at 8 P.M. Prayer was offered by Dr. Robinson. After music the Committee on Industrial and Reformatory Institutions reported through the chairman, Mr. J. E. St. John, of Lansing (page 336).

The following resolution was offered by Dr. D. E. Hughes: —

Resolved, That the report of the Committee on Immigration be adopted, and that a copy of the same be sent by the General Secretary to the State Boards of Charities and Correction and Lunacy, and to the governors of the several States of these United States for information.

The General Secretary made the following statement as to the committee appointed in New York: —

At the New York session last year a special executive committee was appointed to extend the organization and administration of practical charities. The members are Robert W. de Forest, Edward T. Devine, Robert Treat Paine, Franklin MacVeigh, Alexander Johnson, Alfred O. Crozier, Charles R. Henderson, John M. Glenn, Daniel C. Gilman, Miss Mary E. Richmond, Miss Mary R. Birtwell, H. H. Hart.

An advisory committee of one hundred was appointed from different sections of the country, and the names were printed in the Proceedings.

It has been thought best to ask the members of these committees present to remain a few minutes after the close of this meeting. As many on this committee may not be aware of the fact, all those present interested in the subject of organization of charities are requested to meet with this committee to briefly consider what steps should be taken to further the work.

Hon. H. R. Pattengill was introduced as the next speaker (page 326).

DISCUSSION ON JUVENILE REFORMATORIES.

Mr. L. C. STORRS, Michigan.— I can emphasize strongly every point that the speaker has made. We have changed the name of our Michigan institution from the Reformatory School to the School of Industry. A large proportion of the boys who are there are the sons of divorced parents or who have step-fathers or step-mothers. I would emphasize also the necessity of co-operation between the common schools and the homes, between the teachers and the parents. Mr. Pattengill spoke of the help to the teacher that would result from that. I want to speak as strongly of the advantage it would be to the parent. Let the parent seek out the teacher. It is the most natural thing for the parent to do. The teacher is a co-worker with you in bringing up to manhood and womanhood the children whom God has given you to train. We must do it together. We ought to know these teachers and make them our near and intimate friends, because together we are doing the work which God has given us to do.

In regard to the Michigan school I have heard people who have visited it say that they wished every boy in the State could be committed to it because of the excellent training given there. They have all the training that any children need; and they have in addition to that the training of the hand, and they learn some way by which they can earn their living. The boys and girls who graduate there do not leave with their hands hanging idly by their sides because they have no use for them, as graduates of ordinary schools do, whose children have heads stuffed with knowledge for which they have no use. Some few of the latter go into the professions, Many others loaf round, ashamed to labor and knowing no way by which they can earn their living. I believe that one of the causes of crime and of pauperism is the lack of industrial training in our schools both for boys and girls. Many of our girls become the wives of laboring men and of mechanics; but they do not know how to economically spend ten dollars, if you give it to them. They do not know how to cook a meal, or they cook it so poorly that the man's wages are used up in medicines and doctors. The kindergarten and manual training should be parts of our whole school system.

As to the decoration of the home and the school-room, I believe in that most heartily. We are unconsciously influenced by our surroundings, by what we see and by the sounds we hear; and these should be such as will help to develop our children.

Mr. Heymann.— Child-saving begins with the kindergarten. Our lamented friend Mrs. Sarah B. Cooper revolutionized San Francisco through the kindergarten. We have in New Orleans a fine kindergarten training school and five free kindergartens and fourteen in the public schools. These will grow. This is an important subject, and I would respectfully ask those who make up the programme of this Conference to give large place to it. There is no better prevention than to take the children of the poor and train them in the kindergarten.

Rev. W. H. Thompson, Pittsburg.— It was my privilege to know the Lansing school before its evolution. I remember the old buildings with their cell-like arrangements. I have seen the boys walk in lock-step to their cells, where they were locked in. I am glad that the old buildings are gone, and that there is no idea of criminality suggested by the cottages and their environment. I have come to feel that there is not so much in heredity as we used to think. I believe in transplanting and supplying proper environment. I believe that God intended good in the laws that we know as relating to our physical being, that they are divine, and not malign. Give proper environment, and the evil which we inherit may be eliminated. It will not go beyond the third generation.

Another thing. Not long since I was at one of the juvenile institutions of our State, and I was told that a while before a little boy of thirteen in knee-trousers had been committed to that institution for ringing door-bells. It is not very long since a boy found his way into an empty house, and picked up something of no value. Yet he was arrested and held in jail,— a boy only nine years old, who cried all night for his mamma. I have thought sometimes that in the name of God we should leave these boys out of the realm of criminal jurisprudence, and not allow policemen or any one else in an official capacity to come within forty rods of a boy or girl under twelve or fourteen. This idea of branding a child lifelong with a criminal stamp during the formative years is a disgrace to our civilization, and the sooner it is done away with, the better.

Mr. Gates.— I wish to emphasize the value of industrial education. An authority upon the question of the tramp says that there are more than a hundred thousand men wandering from town to town and begging their living from door to door. And the number is growing larger every year. This authority has come in contact with more than five thousand of these tramps, and he has found but two who could not read or write. More than 80 per cent. have received a common-school education, and a large number have received a high-school education, and some are college graduates. The education which leaves industrial training out of the count is a great mistake. Children get too much education to work and not enough to earn a living by. If these tramps had been given an industrial education such as has been advocated to-night, we should not have such a vast army of them.

Mr. C. E. Faulkner.— I believe the committee will make a space for the discussion of the kindergarten. I also want to say in behalf of Topeka that, although we have a small population, less than forty thousand, we have eight free kindergartens and a training school founded by private benevolence.

I want to indorse what has been said with reference to the need of viewing these institutions from a different standpoint from what we view prisons. I wrote the law which governs in Kansas in reference to the State Reform School. I visited the institution at Lansing after the change had been made and the old walls were torn away and the doors taken off from the little cells, and I was interested in listening to the history of the change. It was feared that the boys would run away, but the result was that in a year's time only three boys were missing. It was a wonderful demonstration of the propriety of the change from prison administration to moral reform. I was able to go home and make my report to the legislature advocating the same plan, and it was adopted at once.

Mrs. Butler, Colorado.— One reason why there are so many juvenile criminals is the want of home life. If we spent the same amount of money in making poor homes better that we spend in keeping up institutions, we should accomplish more than we do by locking the boys up. The homes are not all bad, but many people have to live in hovels. I do not blame the boys for not wanting to stay in them. We are responsible for them to a great extent. If we would go into those homes and help to make them better, we should do more to help our boys and girls and make them good citizens than by putting them into institutions where they cannot have the home life that is necessary. That is what they are hungering for, human love, in comfortable homes. That is where we are making a mistake, in not doing more for the homes.

Dr. Powell, Iowa.— I wish to mention the department of school grounds. In looking up matters pertaining to the adornments of schools, I found that in France and Germany they have skilled gardeners, and they lay out gardens where the children are compelled to work. In that way they become familiar with the natural beauties of the place. Much has been said as to the value of industrial training, but I think the pedagogical world is calling attention to the importance of taking children into the field and giving them nature object-lessons. In New York they are following some of these plans. They have schools in different districts where the teachers from the agricultural college come and have meetings with the school children, bringing with them the different fruits and grains, etc. Boys seem to have a born instinct for injuring buildings. I had two cottages for boys which were constantly mutilated. A way to prevent it occurred to me. Three years ago I told my florist to put a guard around the building about ten feet from it, leaving a path outside. I planted flowers, fruits, ornamental shrubs in this space; and there has never been the first violation on the part of these boys, and they enjoy looking out of the windows and seeing these flowers and shrubs. While the walls of the buildings are protected, the boys are receiving valuable lessons and good impressions.

EIGHTH SESSION.

Sunday morning, May 21.

The Conference met at 11 A.M. in the Second Presbyterian Church. The annual sermon was preached by Rev. John Henry Barrows, D.D., president of Oberlin College (page 16).

In the evening special services were held in various churches, in which addresses on subjects connected with the Conference were made by different members of the Conference.

NINTH SESSION.

Monday morning, May 22.

The Conference was called to order at 9.30 A.M. by the President.

The report of the Committee on Insanity was presented. A paper was read by Dr. H. C. Rutter, of Gallipolis, Ohio, on "Expert Testimony in Insanity Trials" (page 188).

A paper by I. F. Mack, of Sandusky, followed, entitled "The Care of the Insane" (page 196).

DISCUSSION ON INSANITY.

Mr. STONAKER, Colorado.— I wish to say a word about the results of such trials as have been referred to. I will tell you the facts, and you can draw your own conclusions. I do not know what should be done with insane persons who commit crime. In Colorado we have laws relating to criminals found insane after conviction. They are to be transferred to an insane hospital, there to be kept until the superintendent shall decide that they shall be returned to the penitentiary. The consequence is the superintendent and warden are quarrelling all the time. The warden sends them to the insane asylum, and the superintendent sends them back to the penitentiary.

If a man commits an offence while insane, shall he be acquitted? If he be acquitted, shall he be permitted to go at large? In Montrose County, Colorado, a man committed murder. He was arrested and placed in jail. There were apparent evidences of insanity, and he was committed to an insane asylum before trial. He made a rapid recovery. Within two weeks he was a good citizen, and released. He was then reconvicted, and sent to the penitentiary. He went insane again immediately. Inquiries into the case showed that he had been in an asylum in Nevada. He had a brother in Cleveland who said that this fellow had always been bad. Recently he was again carried to an asylum. The important thing is this. We have abolished capital punishment in Colorado. That law has been in operation two years. What is the result? I have inquiries from all over the country about the matter. We have murders yet in spite of having abolished capital punishment. We do not have more than the usual lot, and we have jurors that do not waste time listening to experts for or against insanity. The jury say we will not have to kill him anyway, so we had better send him to the penitentiary and let the officials find out whether he is insane. The murder trials are postponed; and, as the result of conviction, men are in prison but a short time before applications are made for pardon on the plea of insanity. One man had a father who lived for eight or nine years in an insane hospital in Ohio, and died there. He had a sister who lived in another insane hospital in Ohio. As a boy, he was always queer. He got into trouble in Arkansas. He had his head crushed once, and has never been right since. He has been known for years as "crazy Taylor." Yet he is free now in spite of all this testimony.

Dr. KEENE.— I have been interested in Dr. Rutter's paper. That is a subject which should be ventilated in conventions of this kind, in medical conventions, in legal and medico-legal conventions, until reforms are instituted. There are two elements which enter into this matter of expert testimony. It is hard to prevent a witness, who should state facts only, from expressing also his opinion. On the other hand an expert, whose province it is to express an opinion, finds it hard to refrain from becoming an advocate. What the court and the community wish is the truth. The State of Rhode Island has recently established a practice in civil cases which is along the line of reform. The court has been accustomed to appoint persons whose integrity is known and respected, and whose knowledge is such as would enable them to form an opinion that would be received, to see the cases, and then testify before the courts. The opinions which they have formed are brought out in the trial. These persons can be questioned and cross-questioned by the counsel on both sides, and in that way we find expert testimony to be satisfactory. We get as near the truth as possible, and at the same time remove expert testimony from that opprobrium in which, in many cases, I am sorry to say, it has been placed.

Judge FOLLETT.— What is the effect upon expert testimony of paying them an expert fee?

Dr. KEENE.— You will get about what you pay for. The laborer is worthy of his hire.

Judge FOLLETT.— I admit that, but what labor? I never heard of a lawyer getting an expert fee for testimony.

Dr. RUTTER.— I do not think lawyers ever give expert testimony.

Mr. JOHN H. SMYTH, Virginia.— There is a matter that is giving us a good deal of concern among my own people and among the white people, not only in Virginia, but throughout the South,— the increase of insanity. Up to 1860 there could not have been a dozen insane negroes in our State. To-day we have in Petersburg alone one thousand. What is the cause of this increase in insanity?

General Brinkerhoff.— The statement by the gentleman who has just spoken is a fact. When David Livingstone went to Africa, he never found a black man insane. Yet one of them, who travelled with him and then went back to his home, became insane. Before emancipation, insanity was very rare among the negroes. A gentleman from New York went down to the Sea Islands, off Carolina, and he found every disease of the white man, especially tuberculosis; but insanity did not occur. Why?

Dr. Rutter.— Before emancipation there was not so much account taken of the negroes. Statistical information was not gathered in the South as it is now. There may have been a great deal more insanity than we know anything about. But I dare say that it has increased. Under the new order of things the negro has become of more consequence. He became a citizen. Facts about them became reported, as they were about white people. Before that we did not even know how many there were. I imagine that accounts partly for the apparent great increase of the insane among them. As far as the Northern States are concerned, the percentage is about the same as formerly. There are about as many among the colored as among the white; and that holds true of about all diseases, unless it is tuberculosis, which seems to affect the colored people more than any other class.

A Delegate.— To what extent has increased intemperance led to insanity? They were not allowed to drink in slave times.

Mr. Smyth.— The negro had a chance to steal his master's whiskey even then; but I am sorry to say there has been a great increase in intemperance, but not greater among the blacks than among the whites.

Mr. Ball.— During the days before the war the negroes had no occasion to use their heads. If you have a wagon standing under the shed, you may not know there is anything the matter with it till you come to use the wagon. When they began to use their heads, these defects appeared, which did not appear when some one else was doing their thinking for them.

The report of the Committee on Reports from States was made by the General Secretary, Mr. H. H. Hart (page 31).

Adjourned at 11 A.M.

TENTH SESSION.

Monday night, May 22.

The Conference was called to order at 8 P.M. by the President. Prayer was offered by Dr. Lyman. The report of the Committee on Organization was made by the chairman, Mr. Alexander Johnson. On motion the report was accepted, and unanimously adopted.

Invitations to the Home for the Friendless, the Widows' Home, and other places, were given.

Mr. John M. Glenn presented the claims of the *Charities Review*, and asked for contributions of money and items of news, that the magazine might be even better, both to be sent to Mr. H. L. Brown, *Charities Review*, New York.

Mr. HOMER FOLKS.— I want to say that the *Charities Review* is of the greatest possible help to any one working in either charities or reform. The Conference of Charities and Correction is a good thing, but it comes only once a year. With the *Charities Review* we can have it every month. It keeps one in touch with people and institutions about which we want to learn.

Mr. Faulkner hoped that the *Charities Review* would have ample support.

Mr. Hart said it was worth all its cost simply as an investment. It is improving every year. It is a great mistake for any worker to do without it.

The subject for the evening was "Prisons and Reformatories for Adults," Hon. T. E. Ellison, chairman.

The report of the committee was read by Mr. Ellison, who presided (page 331).

DISCUSSION ON REFORMATORIES.

Judge J. A. WILLIS, Minnesota.— For the benefit of those who have not studied penal legislation or the science of penology, I shall endeavor to state what the main plan is. First of all, it banishes the whole theory of resentment, of retribution, of vengeance. The plan of the prison reformer is to inflict punishment only for utilitarian reasons. He seeks to make punishment an effective warning against the infraction of law. In the second place, he seeks to make punishment a means of reformation for the subject of punishment. It does not include vengeance in the plan, nor does it yield to sentimentality; but it takes a good, plain, practical view of affairs.' The programme looks to the welfare of society, the improvement of the criminal, and the intimidation of the wrong-doer.

The plan is to grade the prisoners. The incoming convict is placed in the middle of three grades. As he behaves himself, proves amenable to prison discipline, and shows a disposition to reform, he is advanced to the higher grade. If guilty of misconduct and a tendency toward further depravity, he is reduced to the lowest, or third, grade.

The privileges of the three grades are radically different. The convict in the middle grade is clad in a costume not indicative of degradation or penal servitude. In the higher, or first grade, he is clad as a respectable citizen outside would be, but the convict in the lowest grade wears the old-time traditional stripes; and, in order to be relieved from the wearing of this garb, he must be promoted. He will then have further privileges, and must prove by good conduct his right to be promoted still more. Justice to the prisoner is the marked characteristic of modern prison management.

A system of marks is established and the records are carefully studied, so that absolute correctness may be obtained. If a prisoner's conduct, as indicated by his marks, shows him entitled to advance or subject to decline, the corresponding result follows. When the prisoner has evinced a determination to reform, and has been subjected to discipline which qualifies him to go out into the world, he is not liberated at once, absolutely, from prison, but is given a parole, though he is still legally a prisoner, and liable to be returned to the institution. For the slightest infraction of social order he is arrested by the assistance of the prison agent, who goes about the State and watches his course of conduct, finds him employment, and assists him in every possible way.

No prisoner is paroled, under a proper system, until a situation at living wages has been obtained; and, when he leaves the prison gates, he is taken to his employment, so that he is not cast like a wrecked ship upon an unfriendly coast. He goes out under circumstances which make it possible for him to do right and to be independent.

When the extreme penalty affixed to the crime has expired, he is free from further control and supervision. He will not be subject to the control of the prison until he commits another infraction of the law.

This system has been applied to all the prisons in a number of the more enlightened States. The State prison of Minnesota, under this system, has proved a success beyond the wildest dream. It is now applied to all prisoners except those convicted for an offence punishable with death.

The old idea was that punishment was vengeance, and that idea still lingers on the statute books of most States. You can see how obsolete that is, when applied to the proper administration of criminal law. It was supposed, if a man stole a small sum of money, that a short term should be given, and, if a larger sum, then it should be a longer term of imprisonment. Things were so graded that for the slight offence less punishment was awarded than for one of greater magnitude. The result was twofold. The public mind viewed punishment entirely as retributive. And the convict measured his relation to society by the punishment he received. He says: "I committed a burglary, and I have served a term for it; and now we are absolutely square. I broke the law. They punished me; and I am now under no obligation to society, and I can do whatever I choose." So he may follow his inclinations, and fall into crime again.

Now by the plan of giving education to the mind and the heart and the hand, through the school, through moral training and manual training, the whole character may well be reformed. The practical results are that the man himself who comes under this system of discipline, faithfully, honestly, and conscientiously carried out, rises to the stature of manhood and retires from the prison with the belief, not that the score between him and society has been closed, but with a consciousness that society has taken him into its arms mainly to give him the benefit of an instruction and discipline which he feels are of great value; and he goes out under the kindly supervision of the State and the officers, with the idea that the community that has helped him deserves well of him.

This is the plan which theorists have evolved and which practical men have put into execution. It is a system which has gained great favor and has been extended largely within two years, and it is a system which must commend itself to the judgment of every enlightened thinker. That is a step further in the history of humanity. It is directly in line with the teachings of the Scripture. It is in line with the utilitarian philosophy which is sometimes regarded as a substitute for Christianity. It gives to the prisoner time for amendment; and, instead of condemning him to a life of distress and despair, instead of breaking his spirit and causing him to go out with resentment in his heart, it sends him out with the spirit of true citizenship, a belief in the justice of man and of God within his bosom. The further this system is extended, from Maine to California and from the North to the South, so much the more will humanity rejoice, and so much the more will the dignity and the welfare of the republic be advanced.

Mr. ELLISON.— The men confined in prisons and reformatories have just as keen a sense of justice and of what is right as any person outside. They have not lost that sense by going to prison. Many are shrewd, and, in spite of the weakness of their moral nature, see which way justice lies as well as people outside of prison see it. And when one prisoner goes to the penitentiary or reformatory for five years for stealing a horse, and the man in the next cell, from another community, goes but two years for the same offence, they say, "The State does not treat us fair"; and they think, if people are not just to them, they will not be just to people. If they go to the prison or the reformatory under the indeterminate sentence, they go in on a level, on the same plane.

Another thing, one of our reformatory men has been working on a farm, and in a few days will earn his absolute discharge. After he had been there some months, I got a letter from him. I was very busy, and had not been out to the farm for some days. He was a German, of about twenty-seven or twenty-eight; and he wrote to me, "Mr. Ellison, doesn't the State protect me?" That is all he said. The next time I saw him I asked what the trouble was. He said he went to church one night, and he heard them saying round that there was a man there who had been in the reformatory, and that he must be a bad man. "The thing that I learned in the reformatory," said he, "was that, if I behaved myself, I was as good as any one, and was entitled to all the protection of the law; and I supposed the people would protect me in my rights."

Now there is no thought that can come to the human mind that will help more to make a better citizen of the prisoner than that he has the right to be protected and will be protected in those rights. The man who went to the penitentiary under the old system never had that feeling. It was never instilled into him.

We have with us this evening Governor Mount. Among the first bills that were presented for his signature were the three bills that changed the prison system of Indiana from one that punished men almost because it could, to a system that is trying to make men out of those who have broken the law. He has given this subject careful attention, and I know you will be glad to hear his ideas on the reformatory system.

Governor MOUNT.—*Mr. President, Members of the Association, Ladies and Gentlemen,*— I am heartily in accord with the great work that this Association is doing. I said to the workers in Indiana, our splendid Board of State Charities, who have done such grand work, charging nothing for their services, we must bring Indiana to the forefront in these matters. I am glad to know that with all the progress that has been made in the century no progress has been grander than that of the work of charity and correction. The United States is taking her part in this work. Indeed, in some things we are in advance of the Old World. I received this morning a letter from my daughter, in Syria, in which she said that she and her husband had just visited a new insane hospital, the first ever erected in that country. In that country which has existed for hundreds and hundreds of years little has been done for the care of those who are unfortunate in life. No grander work ever engaged the energies of Christian men and women than the work of charity, caring for the unfortunate and bringing into their lives all the sunshine possible. What a difference now in caring for those unfortunate persons bereft of reason and the care of but a few years ago! In its institutions, Indiana, I am delighted to say, is doing everything that love can do to provide for its unfortunate classes. Their rooms are made beautiful with flowers. They have music, and everything that can add to the comfort of these persons is supplied; and the people are glad to know that these comforts are given. It is a mistaken idea which some people have that the tax-payers are opposed to liberal appropriations for the care of the unfortunate, the wards of the State. The people of the State are glad to pay any sum in reason, if only they know that every dollar of money appropriated for that purpose is honestly and faithfully applied for the welfare of those for whom it was given.

The people, then, are in sympathy with the work we are doing. And what many of those are doing for the unfortunate, men and women whose hearts are filled with the love of God, only eternity can reveal. They are exemplifying the true loving spirit of the Master.

I will speak but a moment of the reformatory system. I am proud to say here to-night that the constitution adopted by the State of Indiana eighty-three years ago, when the State was organized, provided that the penal system should be founded upon the principles of reformation, and not of vindictive justice. In 1850, when the new constitution of the State was adopted, that principle was again incorporated into the constitution. And when I sent my brief message to the legislature, after having been elected to be the executive of the State, I called attention to that section of the constitution which provided for reformatory work, and asked that the legislature should enact a reformatory law. I also called attention to the importance of the indeterminate sentence law, so that there should be some inducement for men to live a better life, and that we should carry out the real provision of the constitution of the State.

The report that has been made by Senator Ellison shows what has been accomplished. There is still remaining in the heart of every man a spark of manhood. We should assist in fanning that spark into a flame. We should hold out some inducement to those who have fallen to reform, and to again take their place in society. That is the real purpose of the reformatory law, and it ought to be part of the penal system in every State. Many young men will be reformed if they see that they can be restored to the confidence of society by their good behavior. I recommended to the legislature last winter, and it enacted, that the indeterminate sentence should apply to those prisoners in the State prison who had been sentenced before the passage of the first indeterminate law, to all of those men who were found guilty of crime punishable under the indeterminate law; and last winter that law was extended to them, so that we have both in the reformatory and the State prison inducements held out to men once again to stand before society as men, deserving the respect of the people of the State.

I recommended still another thing to the last legislature: that was, that the boys' reformatory and the reformatory for young men and the prison all be placed under one board of directors, and that the incorrigible boys in the reformatories should be taken out before a certain age, whether reformed or not, and that they should be warned while in the boys' reformatory that, unless they mended their habits, they would go on to the young men's reformatory, and, if there they still proved incorrigible, they would go on to the State prison.

I believe that is another step in progress, if you will put the management of all these under one board. Then there will be no friction in the transfer of the incorrigible from one institution to another.

I believe we must hold up to the boys the fact that, if they conduct themselves worthily, they shall have liberty; and, if not and they bring disgrace and shame upon themselves, they shall be transferred to another prison.

In my next message, if I live to send one to the legislature, I shall recommend that the judges of the courts may give to young men, all those guilty of a first offence, a suspended sentence. I believe that, if the judges of the court, upon the conviction of a young man who by reason of his environment has violated law, would put him upon his good behavior, he would never have to bear the stigma of having gone to prison.

I hope this association will use its influence toward the enactment of such laws as will tend to save men from dishonor and disgrace, and to help those who have fallen to regain their lost manhood. No grander work ever engaged men and women than the work in which you are engaged. No higher encomium can be pronounced on any State than that its institutions are permeated by the spirit of charity.

Mr. Alexander Johnson, of Fort Wayne, was introduced as the next speaker.

Mr. Alexander Johnson, Indiana.— The stream cannot rise higher than its fountain. It is possible to free our institutions from the baleful influence of partisan politics just as soon as there is a strong, enlightened public opinion demanding it. Without such a public opinion the most cunningly devised laws will not be effective; and with a public opinion of sufficient strength the great reform may be carried out, even when there is no specific demand for non-partisanship in the law. I speak with some authority, for this has been found true in my State. A few years ago the party that had been in power for several years was defeated. The organic laws governing most of our institutions called for non-partisan control; yet there were many persons who feared that all the Democrats in the State service would be displaced, notwithstanding that it was generally understood that the institutions were being conducted in a way to reflect credit on their managers and on the State. But public opinion was enlightened, the State Executive was wise, brave, and conscientious. The clamor of certain politicians was not heeded, and the well-managed institutions have not been disturbed.

Still more striking was another occurrence. A radical change was made in one of the penal institutions which in times past had always been strictly in politics. The new system required a new board of managers. The law, unlike that governing the benevolent institutions, said nothing against a partisan board. But the spirit of the people and of the governor were strong for reform. The new law needed the highest grade of men to execute it; and the governor selected a board of the best men he could find for the work, and placed our new reformatory on a thoroughly non-partisan basis.

The matter of economy mentioned by the last speaker is indeed a serious one. Public officers are bound to remember the hard-worked, often over-burdened man who pays the bulk of the taxes. When we are spending his money, we are under the strongest obligations to be even more careful than if it came out of our own pockets.

We have accomplished much in prison reform, but we are still far from perfection. Perhaps the next great forward step will be in the direction of keeping first offenders out of prison rather than reforming them when in. The probation system, in which the grand State of Massachusetts is leading the way (as she has led it in so many other lines of reform), is, I think, the next step. At the last International Prison Congress nothing elicited so much interest among the foreign delegates as the report of the Massachusetts probation system.

It is instructive to know that this system began with the earnest work of one good old man, "Father Clark," of Boston, who attended the police court daily, and, when he saw a boy or girl arrested for the first time, begged the judge to suspend sentence and give the case to him to watch over and help. The method commended itself as wise and humane, and was soon made a part of the criminal system, with men and women probation officers in every part of the State. The result has been that thousands of young people have been saved the disgrace and ruin that so often follow a jail sentence, and are now good citizens.

No one whose business has been among the courts and the prisons can doubt that there are thousands of men and hundreds of women, now habitual criminals, who were confirmed in crime by the treatment and the companionship they found in jail, when first arrested for perhaps a trivial offence. The probation system, when established, will do more to reduce our criminal population than all our reformatories.

Judge FOLLETT.— We need not wait for legislation for this reform. Our judges in Ohio suspend the sentence; that is, the execution of the sentence.

Mr. ELLISON.— When the judges do that, do they not do it without real authority? They do it, and no one finds fault. But the law in Massachusetts puts the person on probation before the judgment is given.

Adjourned at 10.30 P.M.

ELEVENTH SESSION.

Tuesday morning, May 23.

The Conference was called to order at ten o'clock by the President. Dr. Mary J. Dunlap, chairman of the Committee on the Care of the Feeble-minded, was introduced. Dr. Dunlap presided during the report of her committee, and read a brief paper (page 255).

A paper on "Growth and Arrested Development" was read by Dr. F. M. Powell, of Iowa (page 259).

DISCUSSION ON CARE OF FEEBLE-MINDED.

Dr. GEORGE H. KNIGHT, Connecticut.— Our work among the feeble-minded is so many-sided that those of us who have been in it a number of years are satisfied that the only hope there is must come from some law passed by our State legislatures, or some national law that shall bring about prevention of the marriage of the defective classes. Of course, we all know that there are epileptics throughout the country who attend to business, and in whom there is very little mental deterioration. But at the same time we find, in the histories of the children whom we receive into our schools, that in a very large percentage of cases there is a history of epilepsy. There has at least been a tendency to it in father, mother, grandfather, or grandmother, or some one back of them. We have reason to believe that epilepsy is a great cause of defective children, and especially of feeble-minded children. For that reason there should be a law to prevent the marriage of such people. Connecticut passed such a law four years ago; and, though in some particulars the law is defective, we find that it operates well, in that the selectmen who are bound to execute it have been brought to the point where they see that it is better to take care of one of these feeble-minded women now rather than six or seven years hence take care of six or seven more feeble-minded children who are the direct descendants of that woman. Our town clerks who are approached by the feeble-minded to get a marriage license can now absolutely refuse to grant such a license. If there is doubt, they can refer the case to the probate judge, who will look into the case. So far as the law goes, therefore, it is having a good effect in Connecticut. I believe there is to be a general consideration of this subject by different associations throughout the country, the American Bar Association, the Psychological Association, the American Association of Superintendents of Institutions for the Feeble-minded, and one or two others. This is a matter we have got to face, and it is our only hope to prevent the increase of this class all over the United States.

Dr. Long, Kentucky.— I would like to say a word about the need of child study, both of the normal and the sub-normal child. The day has come when we see that the child must have a right to think for itself. There was a time when we did not allow the child to think for itself. Now we allow it to think and to speak and express itself. The study of this development is the prettiest study in the world. We must pursue child study, if we would know how to deal with children. Dr. Powell has spoken of environment. Nothing influences the child's mind more than its environment. We appreciate this in our institutions, but there is more of a hereditary tendency evident there than environment can overcome. As Dr. Knight has said, there is but one way to deal with this question; and that is to have laws as strong and compulsory as you can, and to have every State take permanent control of these people and prevent marriage and increase of family. Our State law allows us to admit feeble-minded children between the ages of six and eighteen. We are only allowed to keep them till we have taught them to the limit of their capacity. The law then requires us to turn them over to the county and get a receipt from the county, or turn them over to their families. Our law allows the judge of probate to adjudge a person to be mentally deficient and to commit that person, usually to his own family, and to draw on the State $75 a year toward his support. We have in our institution 146 defectives; but in our State we have about 1,800, scattered through the different counties, each one drawing $75 a year, enough almost to support the family of the feeble-minded child in some cases. That is the worst law that could be made, but it is going to be very difficult to have it changed because the counties drawing four or five thousand dollars a year from the State are not going to allow any change in the law. It was all wrong to start with. Kentucky has a State institution, and was one of the first to establish such an institution; but I would like to warn those States that have none yet to get their laws right in the first place. Profit by Kentucky's experience. Unless we can get our law changed, we shall soon have four thousand feeble-minded instead of eighteen hundred. In our own county a feeble-minded woman sent to the county poorhouse has had three illegitimate feeble-minded children since she went there. We must stop the increase, and get permanent control of these people.

Miss M. E. PERRY, Missouri.— It was only a few days ago that our General Assembly passed a law establishing a colony for feeble-minded or epileptics; and, as this Conference had a good deal of influence in that direction, it may be interesting to hear of it. We have a State Board of Conference and Charities two years old. Our legislature is biennial. Among the recommendations made by the State Board to the General Assembly was a law to establish a colony for feeble-minded and epileptics. We flooded our legislature with applications urging the members to vote for this measure. It passed the Senate with one dissenting vote. Then we took it to the House; but the legislature and the House by this time had had a falling out, and the House would not vote for any bill recommended by the Senate. So our bill was lost. Then I came here, and I concluded to make one more effort to establish the colony. I telegraphed our governor, "Wire me the condition of the Colony bill for feeble-minded and epileptics, that I may report to the Conference of Charities and Correction." The next day we had a telegram from the governor, saying that he had recalled that bill, that it would be reconsidered, and they would see if they could not pass it. Some hours later I had a telegram saying that it had been recalled, reconsidered, and passed. I am sure that the telegram saying that the Conference of Charities and Correction was going to hear about it was really the reason why the legislators reconsidered and passed that bill.

Mr. ALEXANDER JOHNSON.— Such reports as Miss Perry's are gratifying and encouraging to this Conference. I remember while we were in California, in 1889, that State bought a magnificent tract of fifteen hundred acres of land for the School for the Feeble-minded. How much we wished that we could say it was bought because the Conference was there, but the decision had been made before our coming!

Dr. Dunlap gave us a word in her report that is pregnant with meaning. She spoke of the extravagance of the States which neglect to make provision for their idiotic and feeble-minded population. Our institutions are sometimes upbraided with extravagance, yet it is far more extravagant to neglect the imbeciles than to care for them properly. The reason is obvious. When neglected, they increase in alarming ratio. Fortunately for this nation, the early census figures on this increase are not trustworthy. They show in thirty years, from 1850 to 1880, an actual increase of the idiotic and feeble-minded of 600 per cent., or an increase relative to the population of 150 per cent. But in the decade following, from 1880 to 1890, when so much was being done for the insane, the epileptic, and the idiot, in this best ten years of the nation's life, the increase of these classes was as great, in some departments greater, than that of the general population. We are looking with some anxiety for the census figures of 1900, but we can hardly dare to hope that the increase has lessened. We have only gathered in to proper care about 10 per cent. of the 100,000 imbeciles and idiots of the nation. Most of the remaining 90 per cent. are still without proper control, and many of them are producing families like themselves.

There is one State, indeed, our neighbor on the south, which has a law that has not been inaptly termed "a law to encourage the propagation of idiots and imbeciles." The State pays the parent or guardian of every idiot the sum of $75 per annum for its support, and does nothing to control the number to be supported. There was a time in England when the mother of a number of illegitimate children was more desirable as a wife for a laboring man than a virtuous girl, because she drew parish pay from the poor rate for each child. That is the only parallel I know of to this truly idiotic law of Kentucky.

In considering heredity, we must not forget that only traits of character which have become racial are certainly inherited. Thus it is not certain that every child born of a feeble-minded parent shall be an imbecile. Yet there is no accidental trait so likely to be inherited, and the tendency is so strong that we are all agreed that no imbecile should ever be allowed parenthood. Accurate statistics are very hard to get. The best I have been able to collect show that about 70 per cent. of the idiots and imbeciles owe their defect to inheritance, and 30 per cent. to accident or disease. So I estimate that, if the State of Indiana had segregated her defectives thirty years ago, we should now have less than one-third of the present number to care for. Is there any reform that promises such results in banishing misery and promoting the prosperity of the State as the one that this committee is urging on the people with all the force we have at our command?

Is it not time that this Conference and enlightened people everywhere began to emphasize the necessity and the right of the State to control all the defectives and degenerates whom she must support? If we could once get our degenerates, defectives, and dependants segregated and controlled in industrial, celibate communities, the world would be a better place to live in for the virtuous, strong-minded, and self-supporting. This is the hope and the ambition of us who are working in this field of social effort, and we have made great advances toward it in the past few years.

In closing, I have a resolution to offer: —

Resolved, That a committee be appointed by the President of this Conference to investigate the subject of "The Proper Limitations of Eligibility to Marriage," to examine the advisability of legislation on the subject, to do this in co-operation with committees from the Medico-psychological Society, the Medico-legal Society, the National Prison Association, the American Bar Association, and the Association of Officers of Institutions for Feeble-minded and Epileptic.

Mrs. E. E. Williamson, New Jersey.— I want to corroborate what has been said here,— that work for the feeble-minded is delightful.

Mr. Ernest Bicknell, Chicago.— The subject before us brings up very directly the difficulties and failures in trying to regulate marriages. Just how far any restriction of marriage can regulate the production of feeble-mindedness by heredity is a thing which must be carefully considered. Any step that is to be taken along that line must be taken with the full knowledge of the fact that no one in the world has so little regard for marriage laws now as the feeble-minded. The number of feeble-minded children in institutions, in poorhouses, and in the family home, is one of the most appalling phases of this whole dreadful problem. How are you going to reach them? Restriction of laws will not reach them unless you have something more. The eminent societies which are to consider this subject must not feel that this is a mere matter of marriage. I doubt if any one who has given attention to the subject of feeble-mindedness and the vast amount of it has been more thunderstruck with anything than by the amount of illegitimacy which attends it. In poorhouses and everywhere except in State institutions there is a constant great rolling stream of illegitimacy alongside of feeble-mindedness. I recall a single family which I investigated carefully, spending two or three years tracing it up,— a family in which there were over forty members who were inmates of a single county infirmary; and, without an exception, they were all feeble-minded, and 60 per cent. of them were illegitimate. A woman in regard to whom I also made some investigations had had three babies, all feeble-minded and all illegitimate. We want to go farther and deeper in considering this thing than simply to regulate marriage laws.

A Delegate.— I do not come to you as an expert on institutions, but as a country doctor from the rural districts, where I have doctored these poor people. I have known them intimately, generation after generation, I might say. I know them, and I know their histories; and I have told one of our county infirmary directors that, if he would come to this Conference and tell of the nine generations of paupers that he knew of there, I would pay his expenses. I want to bear my testimony right here that, from my knowledge of the people in the country, all, except a few sentimentalists, would favor restriction of the marriage relation. What is needed is legal authority to do so.

Dr. Knight.— Mr. Bicknell's point is an important one. One of our State Board has uttered an opinion which seems to strike right at this point. If all the feeble-minded are wards of the State, then it is the right and the duty of the State to provide and care for them; and, in spite of the reluctance of parents, the State has the right to exercise absolute control over them. If every State would pass such a law, the point would be met.

QUESTION.— What State has done that?

Dr. KNIGHT.— The State of Connecticut.

Senator ELLISON.— Many of the parents of those children who should be segregated do not realize the condition of things. There should be boards of children's guardians, as we have in Indiana, who should have authority to put such children in homes for the feeble-minded, and keep them there. The people who ought to be the most interested in this do not know what step they ought to take. We need some laws on this subject, and I think this committee will make it a part of its duty to consider the whole subject. There is no doubt the imbecile ought to be segregated from the rest of mankind.

Dr. WILMARTH.— The law of Wisconsin, which provided an institution for the care of these wards, made a provision that on the complaint of a supervisor, or of three reputable citizens, an examination should be instituted, and the subject might be committed to the Wisconsin home, subject to the approval of the State Board of Control. The State must take life care of them.

A DELEGATE.— Is not the condition in Kentucky worse, owing to the low "age of consent," which is only eleven, though the same child could not hold property till she is twenty-one? In Ohio the age of protection is sixteen.

A DELEGATE from Alabama.— In our poor institutions the males and the females are allowed to run together; and, so long as that is allowed, you cannot cut off the increase. It is perfectly appalling how the children accumulate in institutions.

Mr. HUGH FOX, New Jersey.— I do not think that we are in the van of progress, but twenty years ago we passed the point referred to by the gentleman. I would suggest that Alabama, and other States as well, should subscribe for the Proceedings of the National Conference of Charities and Correction.

Dr. DUNLAP.— There is still a great deal of work for us to do, with only 10 per cent. of the imbecile and feeble-minded uncared for; and we do not intend to give up.

The general session was adjourned, and the section meeting on County and Municipal Charities followed in the Auditorium. Mr. J. P. Byers presided.

An address on "What to do with the Workless Man" was given by Rev. Washington Gladden, D.D., of Columbus, Ohio (page 141).

DISCUSSION.

Mr. J. H. SMYTH, Virginia.— I had occasion some years ago to have charge of the editing of an economic journal dealing with these problems, for the use of the people of my race. It reached about forty thousand of my people in the South, but it has been discontinued since then. During all the labor troubles in the North we never had any labor troubles among the Southern negroes. You complain about tramps: we have never had any negro tramps in the South. There is one thing to be said about Southern white men: they prefer the negro as a laborer. But the difficulty with the negro as a laborer in Virginia is his lack of skill. It was a happy thing for the community that General Armstrong, who has been succeeded by an able man, Dr. Frissell, founded an industrial school in Virginia. Such work is going to help us to a favorable solution of that problem. In Richmond, where I was born, we have 42,000 negroes. In no year since the war have there been so many negro women and children applying for aid as there have been white women and children. In Richmond we have 10,000 negroes employed in factories, having wages of from three to ten dollars a week. They paid us year before last a million dollars in wages. The trouble is not that we will not work or that we cannot work, but that we are not compensated to the full worth of our labor,—that is all. Then the drink habit is too general among the negroes, and we get that largely by imitation.

Last year I appeared for the first time as a member of the Conference of Charities and Correction in New York. I was then making an effort to establish a reformatory in Virginia for negro boys. Heretofore the boys have been herded with older criminals of both sexes in the jails. I am able to say now that we have been able to purchase, eighteen miles from Richmond, 423½ acres of land on an excellent plantation. Mr. C. P. Huntington, having heard of our effort, consented to purchase 1,400 acres additional, for $12,000. So now the Negro Reformatory is in possession of plenty of land. We have five buildings. The State will aid us to the extent of feeding and clothing the children; but it will be our duty, till the State is richer, to furnish means for the payment of the salaries of the institution. Our chief work is agricultural. There is a great deal of talk about the negro problem. It is not a political nor a social problem: it is a moral problem. It is a problem that will be solved by Christian education. We have a great deal of religion,—we poor black people; but, like that of some of the white people, much of our religion is of a poor quality. We want intelligent Christianity. Educate us intelligently, and this negro problem will settle itself and the negro will become a good citizen.

Mr. A. J. BOARDMAN, Canada.—The question of finding labor is a very important one. You can hardly expect the man who has been trained as a mechanic to sweep the streets. That class is distinctive. The problem is of immense proportion, because we must have low-class labor to do low-class work; and, when the people who do that are thrown out of work, what is to become of them except to become State paupers?

Miss Bush, Boston.— The board of police of Boston have appointed two special officers who look up all the beggars and tramps who come to Boston; and, where they feel that there is really need of work, they refer them to the Associated Charities to investigate and take care of them as regular cases. They have been able to clear the city of most of the blind beggars. Out of the twenty four or five "blind" beggars examined, only one was found with defective vision. They have co-operated with the Wayfarer's Lodge in following up the "rounders," and have been very successful in reducing the number who frequent that place.

Rev. George A. Thayer, D.D.— I have been interested in studying the house of refuge problem. That has been the resort of unskilled men, but it is becoming the resort of trained artisans to some extent. Men who have learned trades are being thrown out of occupation. It is appalling to find how many men in middle life come to the end of their resources, not because they have not been industrious, honest, and well-meaning and trained, but because invention and new methods have thrown them aside. There is sometimes a brutality in modern methods of industrialism. A shoemaker told me that at least one of the great shoe manufacturers in a shoemaking town was indisposed to have any man in his employment after he was forty years old. What is the man of forty years to do? There is a multitude of such men, men appealing for work, honest men, who have learned a trade and then have been stranded. They can earn no more by their trades, and must be supported by their boys and girls. These are important problems, and it seems as though a revolution must come in society before we can get on a firm basis for dealing with the unemployed.

Rev. Washington Gladden, D.D., Ohio.— I have felt the difficulty of getting work for unemployed people very strongly, and I doubt whether the Associated Charities anywhere can cope with that difficulty properly. I am sure that the Associated Charities would be unable to do so at any such emergency as that which confronted us when the hard times came on. The number of unemployed in all our large cities is tremendous. Mr. Thayer has indicated the process by which many become unemployed. The whole tendency of invention is to lessen the amount of labor. The problem of the inventor, as it is presented to him by the manufacturer, is, Give us a machine which will do this work with the cheapest possible labor. And so machines are being invented all the time which can be operated by women and boys, and men are displaced by the children of their own families and by other people of other nationalities. Ten thousand men are standing idle in the marketplace, and the women and children are working for about half the wages that they used to get for the same work. That is going on, and it will continue to go on; and we are going to have a chronic problem of the unemployed able-bodied, willing men of this country. We may as well face that fact. What are we going to do with these people? It is said — and I sympathize with that — that it is impossible for the State to furnish these people work. People say, if the State furnishes work, it is socialism. Well, it is; but what are you going to do with them? What are we doing? I know what we are doing in Columbus. I do not know what you are doing in Cincinnati or Chicago. We are pauperizing them. We are giving them food and coal and the necessaries of life without work. We are compelling them to eat the bread of the pauper. Isn't there any danger in that? It is difficult to find work for them. It is dangerous for the city to undertake to provide such work, they say. Isn't it dangerous for us to make them eat the bread of the pauper, and to become habitually dependent on society? That is the serious problem, and for one — I am not a socialist: at least, I do not want to be one if I can help it — I see a great many difficulties and dangers in the way of constantly breeding pauperism, as well as in socialism,— difficulties vastly greater than in socialism. And though I do not believe in socialism, if I have to take my choice between socialism and pauperism, I shall go for socialism every time.

The chairman, Mr. Byers, thanked all who had contributed to the discussion of this important subject.

Adjourned at 12.30 P.M.

LAST SESSION.

Tuesday evening, May 23.

The Conference was called to order at 8 P.M. by the President. Prayer was offered by Rev. Dr. Grossman.

The first business before the evening session was the adoption of the following report of the Committee on Resolutions, as presented by Chairman Folks: —

Resolved, That the General Secretary be directed to send a copy of the report of the Committee on Immigration to the members and officers of the several Boards of Charities and Corrections and State Commissioners in Lunacy and to the governors of the various States, for their information.

Resolved, That the President of the Conference be authorized to appoint a committee of three to co-operate with similar committees that may be appointed by the Medico-psychological Society, the Medico-legal Society, the National Prison Congress, the American Bar Association, the Association of Offices of Institutions for the Feeble-minded and Epileptic, or other kindred bodies, for the purpose of investigating the subject of limiting eligibility to marriage, and of considering what legislation, if any, should be enacted with regard thereto.

Resolved, That the hearty thanks of the Twenty-sixth National Conference of

Charities and Correction assembled in Cincinnati, May 15 to 23, 1899, are hereby extended to: —

(1) The Cincinnati's Woman's Club for the delightful reception tendered to the delegates and visitors to the Conference at the Art Museum on Monday afternoon, May 22.

(2) To the Cincinnati School of Music, the Cincinnati Conservatory of Music, and the Auditorium School of Music for the musical selections rendered at the evening sessions of the Conference.

(3) To the boards of managers of the Fresh Air Home, the Longview Hospital for the Insane, the Home for the Friendless, the Cincinnati Orphan Asylum, and the other charitable and correctional institutions, the number of which is so large as to preclude individual mention, who have extended a most cordial hospitality to the members and visitors of the Conference.

(4) To the officers and members of the Local Committee for the excursion on the Ohio River on Thursday afternoon, May 18, for the floral and other decorations, and for their untiring efforts to contribute to the comfort and pleasure of the visiting delegates.

Voted.

Mr. L. B. Swift, of Indiana, was introduced as chairman for the evening, the subject being "Politics in Charitable and Correctional Institutions."

A paper on "Politics in Charitable and Correctional Institutions on the Pacific Coast," by Professor Fetter, of California, was read by title, and on motion referred to the Publication Committee (page 242).

In prefacing his report, Mr. Swift said: I make my living by the law, and try to do something for the public benefit, when I can; and I have done considerable active work with the Civil Service Reform League. That struggle has been an extremely bitter one. We never asked any quarter, and we never got it. George William Curtis, R. H. Dana, Jerome Bonaparte, Herbert Welsh, and Theodore Roosevelt, and all the rest of that famous Round Table struck with the sword of the Roundhead in this conflict. I do not know why I was asked to make this report,— certainly not because I am an expert in the field. I have sat here for two days, and have felt myself very much of a novice. I have been surprised at the height to which the professional experts in this work have carried it. I have been very proud to know that in the United States we have such people, and I cannot find words to express my respect and admiration for these men and women who are doing this work. In the field of commerce some of them would make great wealth, and here they work for a pittance. And they like the work. It never seemed to me possible that any one could like to work for the feeble-minded, but here are people saying it is the best work there is.

The late day at which I was called to the chairmanship of this committee rendered it impossible for me to confer with the other members; and therefore, in making my report, it seemed best that I should speak only for myself, and it seems to me I have prepared a very mild report. I hope it will seem so to you; but, if it does not, you will understand that, having been long in this field, my indignation is so stirred that I hardly know how to express myself.

The report was then read (page 233).

DISCUSSION ON POLITICS IN CHARITABLE INSTITUTIONS.

Mr. MAX B. MAY.— The admirable report well shows that the curse of our charitable and correctional institutions, as well as of the body politic in general, is due to the pernicious spoils system. That fact cannot be disguised, but must be met and recognized at the outset. Here and there the report is rather pessimistic, but I take it that through it runs a strong current of optimism. When you take into consideration the fact that it was only at Grand Rapids that we began a systematic attack upon the spoils system as applied to the institutions in which we are interested, and see what progress has been made, and compare that with the long bitter struggle that was maintained in this country to place the federal service where it is, there is hope of success in the fight. When I recollect that it was only in 1867 that Mr. Jenks, of Rhode Island, began his attack on the federal spoils system, and realize that it was only in 1883, not quite two years after the cruel assassination of President Garfield had roused the righteous indignation of the strong-minded and pure-hearted people of the country, that the reform was placed on the statute books; when I remember that what Garrison was to Abolitionism Curtis was to Civil Service Reform, and that there were men and women working in season and out of season during all those years, and working with zeal,— I cannot believe that it will be long before we have placed upon our statute books civil service laws that will include all our charitable and correctional institutions in their operation.

That is the *sine qua non* of this matter. It can be shown that these non-partisan boards or, more correctly, bi-partisan boards can accomplish the work. Public attention must be roused in this matter. Here in Ohio, which I regard to-day as the home of politicians where formerly it was the home of statesmen, we have much to contend with. Local associations, however, in Cleveland, Toledo, and other places, have urged upon the legislature the passage of such a law. But it is not thoroughly understood. In Cincinnati we are accustomed to hearing it sneered at. The ablest editorials refer to it as "the snivel service reform." Few people have been interested in its general adoption. What is the system? What does it mean? What does it propose to do? The chairman in his report told you. He said it was to apply to the administration of public institutions the business rule, which means that the government of these institutions should be carried on in the same manner as a private individual or a private corporation would conduct its own business. He very distinctly stated that it was not desired to hamper the system of removal. He said the back door can take care of itself if the front door is well guarded. All that is needed is that the people of every community should insist that the government, whether national, State, or municipal, and that State correctional and charitable institutions, shall be conducted in the same manner that a private individual conducts business. Nor should people be troubled by being scoffed at. There is no worthier lesson than the lesson taught by all martyrs. They were scoffed at, and yet in the end they triumphed. For the benefit of those whose interest you need I will commend in conclusion the admirable advice of the father of Civil Service Reform, Mr. Curtis, when he said that to those who object to this reform there is but one answer. The truthful man is holier than the liar: the honest man, the man who does not steal, is a better man than a thief.

Mr. STONAKER, Colorado.— We have a new governor in Colorado, an experienced politician, one of the leading attorneys of the State. Long experience as a Democratic leader, we thought, would cause him to avoid the troubles of political control. But, unfortunately, the Democratic party alone could not elect a governor. We had to call in assistance, and we called in our friends the Populists and our friends the Silver Republicans. We had to fight that terrible monster, the "gold bug." The Democrats got the governor, to the great distress of the other parties. The result was that the Republicans and Populists demanded a great many of the petty offices. Finally, the governor told them to settle it among themselves, and, when they got ready, to let him know. They took about four months to get ready; but, finally, the list was made out. It extended down to the night watchman at the penitentiary, the cell housekeepers, etc. There was not a position left when the warden was appointed,— an efficient one in spite of the fight of the three political rings. He had friends on the State Board of Charities. When the governor handed him the list of applicants, he said to the governor, "This does not even give me a chance to select my bookkeeper, and I must have a man I can rely on." The result was that the thing was so overburdened that now, after four months, the governor wants to surrender the whole thing, and take it out of politics. He will, I think, be strongly in favor of civil service reform hereafter. We have taken the insane asylum out of politics; and we are now looking toward the Eastern States for one of the best insane superintendents that can be found, but not for a man who is a politician.

Warden CHAMBERLAIN, Michigan.— We have many difficulties about the appointments to penal institutions in our State. It has been my duty, for the last six years, to take charge of the Michigan State Prison, having fifty-five officers who are appointed by the warden. The Board of Control of that State appoints the warden, and the board is appointed by the governor. The warden is responsible for the character of the officers he appoints, and for their efficiency in the discharge of their duties. We believe that this is the true system; and still there are officers in all our institutions that ought to be discharged, and that is one of the difficult things to do. Sometimes officers outgrow their usefulness and simply hold on to the place. They have been good men, and they are still worthy; but they have lived too long, and they are not able to discharge the duties that pertain to their particular positions. Now, in some way, the warden should be relieved of the responsibility of discharging this class of men. What are you going to do with them? Many of them are Grand Army men, and they ought to be taken care of. There ought to be places that they can fill. The public believes that, when an application is made to a warden, he has some place where all these men can be taken care of; and that is one of the difficulties that a warden meets. I do not know the politics nor the religion of any of my officers. I have never asked those questions once since I have been connected with the institution. If a man is efficient, he remains.

General BRINKERHOFF.—I am happy to say that in Ohio great progress has been made in securing trained service for our institutions. The Board of State Charities, with which I have been connected for twenty-one years, has been a non-partisan board. We never have anything to do with politics in State institutions. There has been no change, save in one instance, except by death or resignation. We have always advocated to the public and to the governor the necessity of permanent trained service. Party politics have been largely eliminated from our State institutions. The penitentiary through its whole history of sixty years has been political. I am glad to say that it is well managed to-day, under Warden Coffin, probably as well as any institution of the kind in the United States; yet at the same time, if a new party comes in, everybody goes out except the prisoners. But there are other institutions which have never been in politics. There are no politics in the Institution for the Feeble-minded, none in the House of Refuge, and but little in our insane asylums. I think the people of the State are coming to believe that our institutions must be managed on business principles. Ohio has had about as much politics to the square inch as any State, but it is passing away.

Mr. W. F. Boardman, of Ottawa, Ont., was asked to speak.

Mr. BOARDMAN.—I am happy to say that there is no connection whatever with us between State administration and the philanthropic administration of charities. There has never been a single appointment made for State reasons. The best men are chosen, simply for their capacity. I may state that at the present time the chief of police comes of a Conservative family, while the city and the mayor are Liberals. We consider the merits of the man and the organization he is to control; and we find, by experience, it is best to absolutely ignore the religion and the politics of men in securing the best and most faithful service.

The General Secretary gave a few figures with reference to the Conference, which, he said, was the largest ever held except in New York, and the attendance was not much below that, 778 in all.

President Henderson.— All of the serious work of the Conference has now come to an end, and I am going to ask Mr. Alexander Johnson to say a few words.

Mr. Johnson made a brief speech, thanking the people of Cincinnati for their hospitality and expressing his own pleasure in again meeting with the friends of that city. He was followed by General Brinkerhoff, who congratulated the citizens of Cincinnati on their good fortune in having the Conference meet there and on the faithfulness with which they had attended the sessions. He mentioned by name Mr. Breed and several other members of the Local Committee to whom special thanks were due for making the Conference a success, and said that never in the history of the Conference had the pulpits considered the subjects under discussion so fully as during this meeting. He hoped that this feature might be continued from year to year, and that clergymen would always be invited to address their people on those subjects during the week of the Conference.

Mrs. Keene, of Chicago, was asked to speak.

Mrs. Keene.— It is a great pleasure to have been present at this Conference; and, I am sure, it will not be the last that I shall attend. I wish to say only a word as to the work that the women's clubs all over the country are doing. They are earnestly considering the great social problems which have been discussed here. They are trying to help on the great work for humanity. I hope that I may carry back to my own club a little of the inspiration which I have received here. I shall also carry back with me pleasant recollections of this week in the beautiful city of Cincinnati. We shall all remember, with gratitude, the graceful and generous hospitality of the citizens and of the institutions, where we have seen such tender care given to the unfortunate; and we thank you all.

Mr. W. F. Boardman added a few remarks, expressing his appreciation of the excellent institutions he had visited, the insane asylum at Longview, the House of Refuge, and some others. In the name of the other delegates from Canada, he warmly thanked the citizens of Cincinnati for their kindness and hospitality.

The President then called on the General Secretary, Rev. H. H. Hart, who spoke briefly, thanking all who had contributed to the success of the meeting.

Mrs. Butler was asked to speak.

Mrs. B. H. Butler.— In Colorado we have banded ourselves together in our women's club, which has about a thousand members, with the resolution that our beautiful capital city shall never have a slum district if it is in our power to keep it from having one. That is the thing we are struggling for. If we accomplish it, we shall not have to build so many institutions. We hope by trying to influence the home life that we may prevent the need of institution life.

I was born and grew up in Ohio, and I was never prouder of it than now. I have gained so much help and inspiration here that I am simply bubbling over, and I wish I could shut up my eyes and wake up at home where I could begin to use it.

Among other things that we are doing in Denver, we are getting playgrounds for the children. It was said that we could not get them, but four of us begged for the privilege of trying; and we were allowed to do so, and succeeded, and from the end of June to the middle of September we had an average of 350 children a day in the play-gardens and in kindergarten and day nursery. We four ladies were there all summer.

I go away with feelings of gratitude for all that I have received, and hope to meet you again in Topeka.

The President.— Lowell, speaking of Lincoln, said that, when the Lord wanted to create a leader, he took fresh clay out of the great West. For our next President we have taken a man from the great West. He lives now in Minnesota; but until recently he has been one of the most useful men in the beautiful State of Kansas. I have great pleasure in introducing our next President, Mr. Faulkner.

Mr. Faulkner.— *Comrades*,— Comrade is the word which expresses the fellowship of the citizen soldiery of the country who are joined together for the defence of the flag, and it well expresses that larger fellowship of the grand army of noble men and women who are united in conserving the interests of humanity. My first duty is to thank you in the name of the people of Kansas for your acceptance of the invitation to hold your Conference in 1900 in the city of Topeka. Kansas needs you, and I am sure that she will have something to give in return in the way of benefit to those who will honor her with a visit.

It has been suggested by some that Kansas is a great way off, and that the interest of the Conference would suffer unless its sitting was appointed for a larger centre of population. I can assure these friends that what Kansas lacks in quantity she will make up in quality, and in that lively interest in the affairs of men for which she has ever been conspicuous. You must also bear in mind that we are making a new geography. The old geographical centre of the United States is marked by a monument on the government reservation near Fort Riley, about fifty miles west of Topeka. The new centre may be found somewhere in the Pacific Ocean, so that Kansas has become an Eastern community.

In acknowledging the honor of being selected to preside over the opening Conference of a new century, I am deeply sensible of the fact that your choice was not influenced so much by an estimate of peculiar fitness as by a desire to recognize a long and patient service in the ranks of your membership while a citizen of Kansas. That State is my real home, and I pledge you a royal welcome to the hearts and homes of her people.

Mr. Breed of the Local Committee was asked to speak.

Mr. BREED disclaimed the praise that had been given him, and said that the value of what he had done had been little compared with the value of the work of Governor Bushnell, Mr. McDonald, and others. He said that he foresaw, as the result of such gatherings, a higher political life, a higher social life, and a higher religious life. The more we do, he said, for our fellow-men to make them stronger morally, physically, and religiously, the more we do for our Maker. I know of no higher type of religion than that which has been in evidence here. This is a body of men and women who circulate about the country studying institutions and methods and helping to improve both. What better cure for the inertia of a religion that would "sit and sing itself away to everlasting bliss"? This sort of thing means work, it means energy, an interest in something besides dollars and cents. A body of seven hundred men and women moving about the country for such a purpose would have been a marvel fifty years ago. People would not have believed it possible. We have come to a time now when this means more to the country, more to the church, more to politics, more to social relations, than almost any other organization in it. I thank you from my heart for coming to us.

President HENDERSON.— We have been together, and we have been glad. Sacrifice does not always mean suffering. The offering of ourselves upon the altar of humanity, a voluntary service, is in the nature of a sacred, right, and reasonable service. It is a service asked of us for him and for his children by the Giver of all life. All proceeds from him who is the Eternal Life, and to whom all life is precious, though it be found in the criminal, the pauper, the insane, or the imbecile. The light may indeed seem to flicker and be ready to expire, but he quenches not the smoking flax of the lamp. There is one watching over our deliberations, one who is teaching us. We must have no guesswork in what we are doing. We must deal with these things, so pathetic and so tragic as to compel the courage of the stoutest heart, with clear vision, with insight, with sympathy, and with faith.

We who have been facing the problems presented this week should go back to our homes and our tasks not alarmed, but with a courage born of the knowledge of the victories that have been gained and a faith in the triumphs that are yet to come. We believe, and we must speak out. A simple statement of our faith may not suffice, and there may be needed, as a test of our faith, our works. Then let our works speak everywhere.

And then if it comes that a dark and trying moment should visit us, if friends are few and difficulties multiply, remember that we have been to the National Conference of Charities and Correction, and that we are not alone, that we are a part of a noble and expanding army of the good and the kind and the wise and the intelligent who are working with us. And above all is our God.

After the singing of the hymn "Blest be the tie that binds," the benediction was pronounced. The Conference adjourned at 10.30 P.M., *sine die.*

TREASURER'S REPORT FOR THE YEAR ENDING SEPT. 30, 1899.

Levi L. Barbour, *Treasurer, in account with* The National Conference of Charities and Correction.

1898.	*Dr.*		
Oct. 1.	To Balance on hand		$967.89
	Cash received from sale of Proceedings	$947.56	
	Cash received from membership fees	1,486.75	
	Cash received from Local Committee	400.00	
	Cash received from advertising, etc.	62.00	
	Cash received for interest	12.92	2,909.23
			$3,877.12
	Cr.		
	By Cash paid for publishing Proceedings	$1,737.60	
	Cash paid for publishing *Bulletin*	218.16	
	Cash paid for printing, etc.	324.43	
	Cash paid for postage, etc.	438.49	
	Cash paid for office rent, etc.	135.34	
	Cash paid for travelling of Secretary (Indianapolis, Kankakee, New Orleans, Washington, Burlington, Mansfield, and Cincinnati)	65.30	
	Cash paid for salaries:		
	Salary of Secretary	291.69	
1899.	Salary of clerks	389.05	
May 22.	Cash paid A. O. Crozier, Treasurer	277.06	$3,877.12

A. O. Crozier, *Treasurer, in account with* The National Conference of Charities and Correction.

	Dr.		
May 22.	To Balance from L. L. Barbour, Treasurer		$277.06
	Cash received from sale of Proceedings	$123.47	
	Cash received from membership fees	1,315.45	
	Cash received from Local Committee	400.00	1,838.92
			$2,115.98
	Cr.		
	By Cash paid for publishing Proceedings	$270.00	
	Cash paid for publishing *Bulletin*	103.29	
	Cash paid for printing, etc.	166.26	
	Cash paid for postage, etc.	510.31	
	Cash paid for office rent, etc.	31.34	
	Cash paid for reporting and editing	200.00	
	Cash paid for abstracting, etc.	100.00	
	Cash paid for salaries:		
	Salary of Secretary	214.45	
	Salary of clerks	252.00	$1,847.65
Sept. 30.	By Balance in the treasury		268.33
			$2,115.98

TREASURER'S COMPARATIVE STATEMENT.

	Year ending Sept. 30, 1897.		Year ending Sept. 30, 1898.		Year ending Sept. 30, 1899.	
RECEIPTS.						
Balance on hand beginning year,		$1,047.84		$987.07		$967.89
Cash from sales of Proceedings .	$1,538.85		$1,288.73		$1,071.03	
Cash from membership fees and subscriptions to the *Bulletin* .	2,384.56		3,782.85		2,804.20	
Cash from advertising	179.75		68.00		60.00	
Cash from Local Committee . .	1,000.00		1,025.00		800.00	
Cash from interest	19.18	5,122.34	27.67	6,192.25	12.92	4,748.15
		$6,170.18		$7,179.32		$5,716.04
DISBURSEMENTS.						
Paid for publishing Proceedings,	$1,989.29		$2,051.30		$2,007.60	
Paid for publishing *Bulletin* . .	1,286.62		1,050.41		321.45	
Paid for printing, etc.	264.86		481.36		490.69	
Paid for postage, etc.	561.12		488.05		948.80	
Paid for salaries, etc.	1,067.68		1,783.46		1,512.49*	
Paid for office furniture . . .			127.58			
Paid for miscellaneous expenses,	13.54	5,183.11	129.27		166.68	5,447.71
Paid for cash advances			100.00	6,211.43		
Balance on hand, closing year .		$987.07		$967.89		$268.33

* Secretary's salary	$500.05
Clerk hire	641.00
Secretary's travelling expenses (Cincinnati, twice; Indianapolis, twice; New Orleans, Washington, Burlington, and Kankakee)	71.44
Reporting and editing Conference Proceedings	300.00
Total, as above	$1,512.49

STATEMENT OF RESOURCES AND LIABILITIES TAKEN FROM THE BOOKS OF THE GENERAL SECRETARY.

	Sept. 30, 1896.		Sept. 30, 1897.		Sept. 30, 1898.		Sept. 30, 1899.	
RESOURCES.								
Cash on hand		$1,064		$987		$968		$267
Accounts receivable:								
State Boards . . .	$985		$721		$588		$572	
Miscellaneous . . .	158	1,143	166	887	466	1,054	619	1,191
Proceedings	$1,859		$1,848		$1,940		$2,359	
Electro plates	250	2,109	300	2,148	300	2,240	300	2,659
Office furniture . . .						176		176
Total		$4,316		$4,022		$4,438		$4,293
LIABILITIES.								
Proceedings due:								
Members at 85 cents	$833		$725				$950	
Purchasers at 85 cents	889	$1,722	576	$1,301		$1,619	444	$1,394
Accounts payable . . .		186		323		89		185
Total		$1,908		$1,624		$1,708		$1,579
NET RESOURCES . . .		$2,408		$2,398		$2,730		$2,614

Report of copies of Proceedings of the National Conference of Charities and Correction on hand Oct. 1, 1899:—

Year.	*No.*	*Year.*	*No.*
1874	101	1889	736
1877	13	1890	163
1878	17	1891	232
1881	6	1892	903
1882	23	1893	582
1883	43	1894	468
1884	156	1895	385
1885	44	1896	219
1886	30	1897	430
1887	271	1898	904
1888	271	Total	5,897

LIST OF MEMBERS OF THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

N.B.—Members who were in attendance at New York are marked.*

ALABAMA.

Birmingham.

*Allen, B. M.
Ward, Mrs. Thos.

Livingston.

Tutwiler, Miss Julia S., Principal, Ala. Normal College for Girls.

ALASKA.

Jackson, Rev. Sheldon, D.D., LL.D., Bureau of Education, Washington, D.C.

ARKANSAS.

Conway.

Millar, A. C., Pres., Hendrix College.

CALIFORNIA.

Los Angeles.

Lindley, Walter, M.D., Pres., Bd. of Trustees Whittier State Sch., 315 W. 6th St.

Oakland.

Borland, Mrs. Sarah C., Director, Asso. Char., 1157 Franklin St.
*Felton, Miss Katharine C., Pres., Char. Org. Soc., 923 Linden St.

San Francisco.

Associated Charities of San Francisco.
Banning, B. R., 305 Larkin St.
Brown, Charlotte B., M.D., 1212 Sutter St.
Bunnell, Jas. S., Gen. Auditor and Cashier, Wells, Fargo & Co. Exp.
Davis, Horace, 134 California St.
Levy, Meyer H., Sec'y, Eureka Benev. Ass'n, Mount Zion Hosp., 105 Stockton St.
Symmes, Frank J., Vice-Pres., San Francisco Settlement Ass'n, 84 South Park.

Santa Paula.

Blanchard, Nathan W.
Haugh, Miss Ione.

Stanford University.

Fetter, Prof. F. A., Leland Stanford Univ.
*Smith, Mrs. Albert W., Associate Prof. of Sociology, Leland Stanford Jr. Univ.

COLORADO.

Boulder.

Williams, Mrs. Harriet E., Sec'y, Bd. of Co. Visitors.

Colorado Springs.

Fisher, Irving, Prof., Political Econ., Yale Univ.
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*Butler, Mrs. Bertha H., 1043 Emerson St.
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*Muller, Alfred, Ernest and Cranmer Bldg.
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Down, Dr. Edwin A., Pres., Bd. of State Char., 703 Asylum Ave.
*Green, David I., Supt., Char. Org. Soc., 57 Trumbull St.
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Haas, L. B., Com. of Char., Box 720.
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Hooker, John, 16 Marshall St.
Howe, Harmon G., M.D., Exec. Com., Hartford Hosp., 137 High St.
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Merriam, Prof. Alex. R., Prof. in Hartford Theol. Seminary; Director, Char. Org. Soc., 134 Collins St.
Stearns, Dr. H. P., Supt., Hartford Retreat for the Insane, 30 Washington St.

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Cowles, Mrs. Timothy, Treas., Home for the Friendless, P.O. Box 817.
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Fields, Wm. T.
Fleishner, Miss Sarah, 928 Grand Ave.
Lowe, Walter I., Instructor in History, Sheffield Scientific Sch. of Yale Univ., 238 Whalley Ave.
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Newton, Henry G.
Porter, Joseph, Chairman Com., Welcome Hall Mission, 215 Whitney Ave.
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Banning, Ephraim, 1312 Marquette Bldg.
*Bicknell, Ernest P., Gen. Supt., Bureau of Ass'n Char., 410 Masonic Temple.
Doud, Mrs. L. B., Erring Woman's Refuge, 3257 Michigan Ave.
*Fallows, Rt. Rev. Samuel, Pres. Bd. Mgrs., State Reformatory, Pontiac, Ill., 967 W. Monroe St.
Flower, Mrs. J. M., Ill. Training Sch. for Nurses, The Majestic.
Frank, Henry L., Pres., Jewish Training Sch. and Orph. Soc., 1608 Prairie Ave.
Fulmer, Miss Harriet, Supt., Visiting Nurse Asso. of Chicago, 907 Masonic Temple.
Greeson, W. A., 147 Ashland Blvd.
Harris, D. J., 3145 Vernon Ave.
*Harrison, Mrs. Ursula L., 516 Webster Ave.
*Hart, Hastings H., LL.D., Supt., Ill. Chdn.'s Home and Aid Soc.; Gen. Sec'y, National Conf. of Char. and Cor., 115 Monroe St.
Haw, Mrs. L. J., 1922 Barry Ave.
*Henderson, Chas. R., D.D., Prof. of Sociology, Univ. of Chicago.
*Keen, Mrs. Edwin H., 4555 Ellis Ave.
*Kelsey, Carl, Supt. Chdn.'s Aid Dept., Ill. Chdn.'s Home and Aid Soc., 115 Monroe St.
Krohn, Wm. O., Ed. *The Child-study Monthly*, 810 Fine Arts Bldg.
Low, Miss Minnie F., Supt., 7th Ward Dist., Bureau of Asso. Char., 4536 Prairie Ave.
Mack, Julian W., Sec'y, United Hebrew Char., 108 La Salle St.
MacVeagh, Franklin, Pres., Bureau Asso. Char., Lake St. and Wabash Ave.
Maxwell, George H., Chairman, Exec. Com., Nat. Irrigation Congress, 1701 Fisher Bldg.
Petterson, C. A., Teacher, Jefferson High School, 901 W. North Ave.
*Pfeffer, Mrs. Bertha, Asst. Supt., Bureau Asso. Char., South Cent. Dist., 3346 State St.
Protective Agency for Women and Children, Room 818, Chicago Opera House Bldg.
Reissenweber, Miss Louise, 4547 Champlain Ave.
Reynolds, Arthur R., M.D., Com'r of Health, 36 Washington St.
Rondthaler, J. A., 34 Roslyn Place.
Rosenberg, Jacob, Director, United Hebrew Char., 1620 Michigan Ave.
Rosenthal, Julius, Member, United Hebrew Char.; Jewish Training Sch.; Officer, German Altenheim, etc., 1007 Ft. Dearborn Bldg, 3247 Wabash Ave.
*Sandes, Mrs. Margaret I., Sec'y, Ill. Indus. Sch. for Girls, Room 413, 70 State St.
Shortall, John G., Pres., Ill. Humane Soc.; Chairman Sub. Exec. Com., Am. Humane Ass'n, 1600 Prairie Ave.
Sturges, Miss Helen, 107 Lincoln Park Boulevard.
Sturges, Miss Marion Delafield, 107 Lincoln Park Boulevard.
Sturm, Adolph, City Hall.
Taylor, Graham, Prof. of Sociology, Chicago Theol. Seminary.
*Weller, Charles F., Dist. Supt., Chicago Bureau of Asso. Char., 181 W. Madison St.
White, Rev. R. A., Pres., Ill. Chdn.'s Home and Aid Soc., 6800 Perry Ave.

Dwight.

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Evanston.

*Bundy, Mrs. John C., Vice-Pres. Protective Agency for Women and Chdn., 624 Sheridan Sq.
McMullen, Mrs. Kate V., Chairman Child and Home Dept., Women's Club.
Rice, W. H., 1714 Chicago Ave.

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*Dupuis, Miss Jennie L., Sec'y, W. S. Bureau Asso. Char., 467 N. Grove Ave.
Nineteenth Century Club, 509 Forest Ave.

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Eggleston, Miss Olive A., Supt., Asso. Char., 827 S. 5th St.
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*Peters, John T., Sec'y, State Bd. Pub. Char., 1002 S. 7th St.

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*Elder, John R., Member, Bd. of State Char.
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Graham, A. H., Supt., Soldiers' and Sailors' Orph. Home.
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*Grout, Chas. S., Gen. Sec'y, Char. Org. Soc.
Harrison, Mrs. Benjamin, 1214 North Delaware St.
*Keely, Miss Sarah F., Supt., Ind. Indus. Sch. for Girls; Supt., Ind. Woman's Prison.
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*Hodgin, Cyrus W., Prof. History, Earlham College, 30 Central Ave.
*Nicholson, Timothy, Member, Bd. of State Char.

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Collins, Major W. B.
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Clark, J. T., Pres., Kansas Chdn.'s Home Soc., 17 Greenwood Ave.
*Harding, Dr. Eva, Reform Sch., 629 Kansas Ave.

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Derby, Capt. Geo. McC., Director, Char. Org. Soc., 3232 Prytania St.
*Dillard, J. H., Tulane Univ.
*Heymann, Michel, Cor. Sec'y, Jewish Orph. Home, 5342 St. Charles Ave.
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Kearney, J. Watts, 423 Gravier St.
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Rogers, Miss Julia, Treas. and Sec'y, Evening Dispensary for Working Women and Girls, 821 N. Charles St.
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Boston.

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*Berry, Miss S. R., Matron, City Temporary Home, Chardon St.
Birtwell, Chas. W., Gen. Sec'y, Chdn.'s Aid Soc., 43 Charity Bldg.
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Bullard, Dr. Wm. N., Member, Am. Neurological Ass'n, 89 Marlboro St.
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Fowler, William P., Chairman, Overseers of the Poor; Pres., Indus. Aid Soc., 931 Tremont Bldg.
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Galvin, George W., M.D., Surgeon-in-chief, Boston Emergency Hosp.; Pres., Greenhalge Emergency Hosp. Ass'n, 142 Kingston St.
Greene, Mrs. J. S. Copley, Mass. Civic League; Indus. Aid Soc., 354 Marlboro St.
Grew, Henry S., 89 Beacon St.
Humphreys, R. C., Treas., Overseers of the Poor; Pres., Dorchester Employment and Relief Soc., Dorchester Branch Asso. Char., 272 Congress St.
Hunnewell, Walter, Trustee, Pauper Insts. of Boston, 87 Milk St.
Jacobs, Miss Bertha W., Deputy Supt., Division State Minor Wards, Room 43, State House.
Kehew, Mrs. Mary Morton, Pres., Women's Educational and Indus. Union, 317 Beacon St.
Lawrence, Rt. Rev. Wm., 122 Commonwealth Ave.
Lee, Joseph, Vice-Pres., Mass. Civic League, 53 State St.
Lewis, Dr. Joshua F., Deputy Supt., State Adult Poor.
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Lincoln, Mrs. Roland C., Sec'y, Bd. of Pauper Insts. Trustees, 269 Beacon St.
Lyman, Arthur T., Box 1717.
*Marshall, Ernest C., Penal Inst. Com., 407 Marlboro St.
Mason, Miss Ida M., Asso. Char., 1 Walnut St.
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Paine, Miss Sarah C., 21 Brimmer St.
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Putnam, Miss Elizabeth C., Trustee, Lyman and Indus. Schs., 63 Marlboro St.
Rogers, Miss Annette P., Member, Bd. Overseers of Poor; Director, Boston Chdn.'s Aid Soc., 5 Joy St.
Rogers, Mrs. W. B., Instructive District Nursing Ass'n, 117 Marlboro St.
Staigg, Mrs. R. M., Director, Boston Chdn.'s Aid Soc., 18 Louisburg Sq.
Tobey, Rev. Rufus B., 221 Columbus Ave.
Trustees for Children for City of Boston, 32 Tremont St.
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Tuttle, Mrs. Elizabeth L., Room 2, New Ct. House.
Ware, Miss Mary L., 41 Brimmer St.
Wells, John D., Clerk, State Bd. Char.
Wells, Mrs. Kate Gannett, Member, State Bd. of Education, 45 Commonwealth Ave.
Wentworth, L. F., M.D., Deputy Exec. Officer, State Bd. of Insanity, Room 36, State House.
Wigglesworth, Geo., Treas., Asso. Char., Trustee, Mass. Gen. Hosp., 53 State St.
Williams, Mrs. Francis H., 505 Beacon St.
Wolcott, Mrs. Roger, Member, Bd. Overseers of Poor, 173 Commonwealth Ave.
Wordell, Arthur A., Supt., John Howard Indus. Home for Discharged Prisoners, 221 Columbus Ave.
Wright, Miss Mary A., Visitor, Asso. Char., 82 Myrtle St.

Brookline.

Addicks, Mrs. Elizabeth T.
Arnold, Geo. F., 81 Davis Ave.
Channing, Walter, M.D.

Brookline, *Continued—*

Codman, Mrs. Henrietta G., Member, State Bd. Char.; Overseer of the Poor.
Cummings, Miss Harriet Alma, Private Char., 31 Cypress St.
Doliber, Mrs. Thos., Director, South End Day Nursery, Oak Rise.
Swan, Wm. W., Sec'y, Sch. for Feeble-minded, 27 Irving St.

Cambridge.

* Birtwell, Miss Mary L., Gen. Sec'y, Asso. Char., 671 Massachusetts Ave.
Brooks, John Graham.
Ely, Robert E., Pres., Prospect Union, 744 Massachusetts Ave.
Hart, Albert Bushnell, Prof., Harvard Univ.
Hodges, George, Pres., Asso. Char.
Houghton, Miss E. H., Rec. Sec'y, Consumers' League of Mass.; Exec. Com., Cambridge Social Union, 1000 Massachusetts Ave.
Peabody, Francis G., Prof., Harvard Univ., 13 Kirkland St.
Reccord, Rev. A. P., Director, East End Christian Union, 7 Bigelow St.
Storer, Mrs. Sarah S., Trustee, Avon Home, 63 Garden St.
Taussig, F. W., Prof. Political Econ., Harvard Univ., 2 Scott St.
Thorp, J. G., Pres. Mass., Prison Ass'n, 115 Brattle St.
Weld, Mrs. George F., 28 Quincy St.

Cambridgeport.

Murdock, Miss Maria, Clerk, Avon Home, Cambridge, 293 Harvard St.

Chestnut Hill.

Sawyer, Mrs. Lucy N., Vice-Pres., Newton Social Science Club.

Concord.

* Bush, Miss Eleanor H., Agt., Asso. Char. of Boston.
Sanborn, F. B., Member of Council, Am. Social Science Ass'n.

Dedham.

Whitney, Mrs. E. D., Supt., Temporary Asyl. for Discharged Female Prisoners, Box 135.

Dorchester.

* Barrows, Mrs. Isabel C., Official Rep. and Ed., Nat. Conf. of Char. and Cor., 51 Sawyer Ave.
Barrows, Hon. S. J., International Prison Com'r for U.S., 51 Sawyer Ave.
Eliot, Miss Ada, Agt., District 4, Asso. Char.; Employment and Relief Soc., 204 Adams St.
King, Miss S. F., Member, Exec. Com., Dorchester Indus. Sch., Everett St.

Fall River.

Anthony, Mrs. D. M., 368 N. Main St.
* Lincoln, Leontine, State Bd. of Char.
* Lyman, Rev. Payson W., Sec'y, Trustees, State Almshouse and State Farm, 154 Hanover St.
Slade, Mrs. David, 636 Rock St.

Fitchburg.

Crocker, Mrs. M. C., Benev. Union, 325 Main St.

Great Barrington.

Warner G. Coffing.

Jamaica Plain.

Cheney, Mrs. E. D., Pres., New Eng. Hosp. for Women and Chdn.

Lancaster.

Brackett, Mrs. L. L., Supt., State Indus. Sch. for Girls.

Lawrence.

Carter, Rev. Clark, Sec'y, City Mission, 206 Essex St.

Lowell.

Page, D. L., M.D.

Lynn.

Foster, Rev. A. N., 22 Vine St.
Pullman, Jas. M., D.D., Pres., Asso. Char.; Member, State Bd. of Char.; Director, Mass. Prison Ass'n, 25 Cherry St.

Malden.

Bickford, E. F., Pres., Malden Indus. Aid Soc., 38 Main St.
Converse, Mrs. C. C., 2 Main St.
Fiske, Mrs. Sarah D., Trustee, State Almshouse and State Farm, 102 Hancock St.
Robinson, Roswell R., 84 Linden Ave.

Marblehead.

Cropley, Mrs. Delma L., Member, Woman's Charity Club of Boston; Ladies' Aid Ass'n, Mass. Soldiers' Home.

New Bedford.

Frothingham, Rev. P. R., Pastor, First Congregational Soc.
Hersey, Rev. Chas F., City Missionary, New Bedford, Ladies' City Mission, 248 Chestnut St.

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Pittsfield.

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Dawes, Miss Anna L., Mgr., Union for Home Work.
* Maxim, Mrs. J. A., Supt., Union for Home Work.

Roxbury.

Hale, Rev. Edward Everett, Pres., United Lend a Hand Clubs, 39 Highland St.
Hamilton, Rev. F. W., Pres., Conf. No. 14, Boston Asso. Char.

Somerville.

Mason, Miss Ellen E., Supt., Washington St. Day Nursery, 144 Washington St.

South Hadley Falls.

Southworth, C. H.

South Lancaster.

Nourse, Henry, Member, State Bd. of Char.

Springfield.

City Library Ass'n.
* Hall, Edward A., Governing Bd., Mass. Civic League; Pres., Cent. Council, St. Vincent de Paul Soc., 66 Spring St.
Mallory, Mrs. Eliza E., Police Matron; Supt., Purity W. C. T. U., Hampden Co., 32 Court St.

Springfield, *Continued*—

Parker, John A., Truant Officer, 27 Winchester St.
Whiting, Mrs. Eliza R., Sec'y, Union Relief Ass'n, 486 Main St.

Stockbridge.

Butler, Miss Virginia.
Lawrence, Rev. Arthur, D.D.

Tewksbury.

*Nichols, John H., M.D., Supt. and Resident Phys., State Almshouse.

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Waverley.

Cowles, Dr. Edward, Med. Supt., McLean Hosp.; Trustee, Mass. Hosp. for Dipsomaniacs and Inebriates, Foxboro.
Fernald, Walter E., Supt., State Sch. for Feeble-minded.

Wellesley.

Coman, Katharine, Prof. of History and Economics, Wellesley College; Member, Exec. Com., Denison House, Boston.

Wellesley Hills.

Farwell, Rev. Parris T.

Westboro.

*Chapin, Theodore F., Supt., Lyman Sch. for Boys.
Walker, Melvin H., Chairman, Trustees, Lyman and Indus. Sch., 35 Summer St.

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Monroe, Will. S., Prof. of Psychology, State Normal Sch.

West Roxbury.

Merrick, Rev. Frank W., 185 Park St.

Worcester.

Lincoln, Miss Frances M., Trustee, Worcester Insane Hosp. and Worcester Insane Asyl., 39 Cedar St.
Sanford, E. C., Trustee, Lyman and Indus. Sch., 45 Hollywood St.
Witherspoon, Miss Miriam F., Gen. Sec'y, Asso. Char., 35 Pearl St.

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Adrian.

Sickels, Mrs. Lucy M., Supt., State Indus. Home for Girls.

Ann Arbor.

*Cooley, Charles H., Asso. Prof. of Sociology, Univ. of Mich.

Battle Creek.

Kellogg, Dr. J. H., Pres., International Med. Missionary and Benev. Ass'n.; Supt., Chicago Med. Mission, 202 Manchester St.

Coldwater.

*Hilton, T. A., Member, State Bd. Cor. and Char.
*Montgomery, J. B., Supt., Mich. State Pub. Sch.

Detroit.

Anderson, Willis S., M.D., 912 Cham. Com.
*Baldwin, Mrs. Stephen, Trustee, Day Nursery and Kindergarten; State Delegate, 3 Madison Ave.
*Barbour, Levi L., ex-Regent Univ. of Michigan, 661 Woodward Ave.
Bowling, Mrs. E. C., 1951 Woodward Ave.
Brady, Geo. N., Trustee Detroit Ass'n of Char., 414 Jefferson Ave.
Carpenter, Mrs. N. D., Newsboys' Auxiliary, 65 Ledyard St.
*Giddings, Mrs. Julia E., Home of Industry.
Hudson, J. L., Char. and Cor.
Krolik, Mrs. Sarah E., 25 Adelaide St.
Maxon, W. D., 408 Jefferson Ave.
Post, Dr. Jas. A., Sec'y, Asso. Char., 353 Congress St.
Selling, Louis, Director, Hebrew Relief Soc., 409 Hammond Bldg.
*Worden, A. L., M.D., Com'r, State Bd. Cor. and Char., 1136 Third Ave.

Dollarville.

Danaker, C. D.

Dowagiac.

Lee, Mrs. Fred E., Trustee, Chdn.'s Home, St. Joseph.

Flint.

Burr, C. B., Med. Director, Oak Grove Hosp.
Smith, Mrs. Wm. L., Sec'y, State Indus. Home for Girls, Adrian, 920 Beach St.

Grand Rapids.

*Crozier, Alfred O., Treas., Nat. Conf. Char. and Cor.; Vice-Pres., Char. Org. Soc., 539 Cherry St.
Gilbert, Mrs. Thos. D., Member, Central Council, Char. Org. Soc., 55 N. Lafayette St.
Gillespie, Rt. Rev. Geo. D., Chairman, State Bd. of Cor. and Char.
Hodenpyl, Anton G.
Hollister, Harvey J., Pres., Char. Org. Soc., 471 E. Fulton St.
Treat, Mrs. L. W., Principal, Grand Rapids, Kdgn. and Tr. Sch., 23 Fountain St.
Wallin, Franklin B., Pres., Bd. of Poor Com'rs, 26 Prospect St.

Hillsdale

*Stewart, F. M., Member, Bd. of Control, State Pub. Sch., 36 S. Manning St.

Jackson.

*Chamberlain, Wm., Warden, State Prison.

Kalamazoo.

O'Brien, Rev. Frank A.
Van Deusen, E. H., M.D.

Lansing.

Bank, E. Carl, Box 55.
Pingree, H. S., Governor, Pres. *ex officio*, State Bd. Cor. and Char.
*St. John, J. E., Supt., Indus. Sch for Boys.
*St. John, Mrs. J. E., Matron, Indus. Sch. for Boys.
*Stahl, J., Treas., Bd. Trustees, Boys' Indus. Sch.
*Storrs, L. C., Sec'y, State Bd. of Cor. and Char.

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Polglase, Dr. W. A., Supt., Mich. Home for Feeble-minded and Epileptic.

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Manistee.

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Memphis.

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Saginaw, E. S.

Light, Chas. W., Member, State Bd. Cor. and Char.

Saginaw, W. S.

*Bliss, Mrs. Allaseba M., Pres., Bd. of Guardians, State Indus. Home for Girls, 1702 N. Michigan Ave.

MINNESOTA.

Austin.

Shaw, O. W.

Duluth.

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McGolrick, Rt. Rev. James.

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Madison.

Gammell, H. W., M.D.

Minneapolis.

*Faulkner, C. E., Supt., Washburn Memorial Orph. Asyl.; Pres., Nat. Conf. Char. and Cor.
Folwell, Wm. W., LL.D., Prof., Univ. of Minn.; Member, State Bd. of Cor. and Char.
*Keyes, Mrs. C. W., 310 12th St., S. E.
Mendenhall, Mrs. R. J., Sisterhood of Bethany, 1800 Stevens Ave.
Pillsbury, Charles A.
*Rhoades, Miss C. A., Supt., Bethany Home, 3719 Bryant Ave., S.
*Smallwood, William C., Gen. Sec'y, Asso. Char., 601 2d Ave., S.
Smith, Mrs. C. D., Mgr., Workroom for Women, Asso. Char., 601 2d Ave., S.
Washburn, W. D., Pres., Washburn Memorial Orph. Home.

Northfield.

Phillips, Geo. M., Cashier, First Nat. Bank.

Owatonna.

Lewis, Frank W., Agt., State Pub. Sch.
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*Merrill, Mrs. Galen A.

Red Wing.

*Brown, J. W., Supt., Minn. State Training Sch.
*Krise, W. C., Member, Bd. Mgrs., Minn. State Training School.
Rich, John H., Member, State Bd. of Cor. and Char.

Rochester.

Richardson, H. M.

St. Cloud.

Robinson, Andrew C., Member, St. Cloud Branch Chdn.'s Home Soc.; St. Cloud Union Asso. Char., Lahr Block.

St. Paul.

Cahill, Richard, Chaplain, Workhouse, 977 Portland Ave.
Dean, Wm. B., 353 Summit Ave.
Field, Mrs. T. C., Vice-Pres., Protestant Orph. Asyl., 251 Dayton Ave.
*Gates, W. Almont, State Agt., State Bd. Cor. and Char., State Capitol.
Gutridge, Arthur W., Gen. Sec'y, Asso. Char., 402 Globe Bldg.
Haupt, Rev. Alex. J. D., Member, Ramsey Co. Bible and City Mission Soc.; Director, St. Paul Soc. Relief of the Poor, 175 Iglehart St.
Jackson, Jas. F., Sec'y, State Bd. of Cor. and Char.
Lind, Governor John, *ex-officio* Pres., State Bd. of Cor. and Char.
Noyes, D. R., Treas., Soc. for Relief of the Poor; Director, Asso. Char., 366 Summit Ave.
Smith, Rev. S. G., D.D., Pres., Asso. Char., 125 College Ave.
Van Duzee, Mrs. Caroline, Treas., Minn. Magdalen Soc., 818 Goodrich, Ave.
*Willis, John W., Member, State Bd. Cor. and Char., 923 Summit Ave.
Wolfer, Henry.
Young, Mrs. George B., Pres., Protestant Orph. Asyl., 324 Summit Ave.

St. Peter.

Amundson, Chris., Chairman, State Bd. of Cor. and Char.

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Stillwater.

O'Brien, John.

Winona

Rising, Mrs. F. A., Treas., Margaret Simpson Home, 351 W. Broadway.

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*Drake, Lyman D., Supt., State Reform Sch.

Kansas City.

Boice, H. S., Pres., Kansas City Provident Ass'n, 2414 Independence Ave.
*Damon, Geo. F., Supt., Kan. City Provident Ass'n, 1335 Locust St.

Kansas City, *Continued*—

Hopkins, Rev. Henry, D.D., 916 Holmes St.
Meyer, Aug. R., 2806 Independence Ave.

St. Louis.

Booth, Mrs. J. M., 4012 Delmar Ave.
Cramer, G., G. Cramer Dry Plate Co.
Eliot, Mrs. Henry W., Sec'y, Mo. Free Sch.; 2d Vice-Pres., Humanity Club, 2635 Locust St.
*Finney, Rev. Thos. M., D.D., Gen. Mgr., St. Louis Provident Ass'n, 1623 Washington Ave.
Kerens, Mrs. R. C., 36 Vandeventer Pl.
*Lewis, Mrs. W. J., Mgr., Episcopal Orph. Home, 3014 Morgan St.
Moore, Philip N., 1520 Miss. Ave.
Nagel, Charles, 700 Security Bldg.
*Nolte, Wm. C., Supt., House of Refuge, Osage and Virginia Aves.
O'Fallon, Mrs. J. J., Vice-Pres., Memorial Home, 3651 Washington Ave.
*Perry, Miss Mary E., Vice-Pres., State Bd. of Cor. and Char., 12 Vandeventer Pl.
Runge, Edw. C., Supt., Insane Asyl.
Sterling, Mrs. E. C., 22 Westmoreland Pl.
*Trelease, Mrs. Wm., Member, Bd. Mgrs., St. Louis House of Refuge, Mo. Botanical Gardens.
Vanderbeck, C. C., M.D., Ph.D., Supt., Mo. Private Home and Training Sch. for Feeble-minded and Backward Youth, 1523 Franklin Ave.
Wednesday Club.

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Carpenter, Isaac W.
*Clark, Rev. A. W., Supt., Child Saving Inst., 506 S. 18th St.
*Laughland. John, Sec'y, Asso. Char., 1810 St. Mary Ave.

Tekamah.

Hamblin, C. H.

York.

Spurlock, Mrs. Isabella, Asst. Supt., Mothers' Jewels' Home.

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Alton.

Gilman, O. J. M., Member, State Bd. of Cor. and Char.

Concord.

Streeter, Mrs. Lillian C., Member, State Bd. of Char. and Cor.; Sec'y, Concord Dist. Nursing Ass'n, 234 N. Main St.
White, Mrs. Armenia S., Trustee, N.H. Orphs.' Home.

Franklin.

Blodgett, Mrs. Isaac N., Trustee, N.H. Orphs.' Home.

Manchester.

Clarke, Mrs. Arthur E., Pres., N.H. Soc. Colonial Dames of Am.; Pres., N.H. Audubon Soc., Stark Place.
Robinson, Tom W., State Indus. Sch.
Robinson, Mrs. Tom W., State Indus. Sch.
Varick, Mrs. J. B., Member, State Bd. of Char. and Cor., 537 Union St.

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*Fox, Hugh F., Pres., N.J. State Bd. of Chdn.'s Guardians; Pres., Bayonne Char. Org. Soc.

Camden.

Coxey, Wm. J., 5th and Mickle Sts.
Reeve, Richard H., Sec'y and Treas., The Cooper Hosp., 700 Cooper St.

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Rue, Nathaniel S., Pres., Bd. Trustees, State Reform Sch., Jamesburg.

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Dunham, Horace L., Trustee, N.J. State Reform Sch., Jamesburg,

E. Orange.

Farrand, Wilson.

Elizabeth.

Gilhooly, Mrs. P. H., Chairman, Char. Org., 1003 N. Broad St.
*Williamson, Mrs. Emily E., Sec'y, State Char. Aid Ass'n; Member, State Bd Chdn.'s Guardians; Sec., Bd. N.J. State Inst. for the Feeble-minded; Pres., N.J. State Federation of Women's Clubs, 310 N. Broad St.

Englewood.

Booth, Miss Mary W., Directress, Colored Home and Hosp.

Hoboken.

Cook, Miss Edith W., Sec'y, Hudson Co. Branch, State Char. Aid Ass'n 70 Hudson St.
Stevens, Richard, 1 Newark St.

Jamesburg.

*Otterson, Ira, Supt., State Reform Sch.
*Otterson, Mrs. Ira, Matron, State Reform Sch.

Jersey City.

*Bradford, Miss Cornelia, 174 Grand St., Head Worker of Whittier House, Social Settlement.

Lambertville.

*Ely, Gervas, Trustee, State Reformatory.

Morristown.

Lewis, Charlton T., Pres., State Char. Aid Ass'n, N.J.; Pres., Prison Ass'n, N.Y.
Smith, Miss E. C., 61 Franklin St.

Newark.

Colie, Edw. M., 776 Broad St.
Dennis, Dr. L., Pres., Bureau of [illegible]. Char., 30 Central Ave.
Higbie, James S., Box 23.
Mott, Rev. Geo. S., D.D., Com[illegible]tate Reformatory, 191 N. 9th St.
Spaeth, Edward.

New Brunswick.

Knox, Rev. W. W., D.D., Pres., [illegible] Chdn.'s Home Soc., 58 Bayard St.
*Parsons, Jas. M., Trustee, Stat[illegible]m Sch.

New Egypt.

Gaskell, Frank S., Sec'y, Bd o[illegible]s, State Reform Sch.

Orange.

*Gile, Mrs. F. A., Member, Bd. Mgrs., N.J. State Inst. for Feeble-minded Women; Vice-Pres., Homœop. Dispensary Asso.; Member, Bd. of Gov., Orange Orph. Home.
Lloyd, Thos. J., 67 Park St., E.

Plainfield.

Newhall, Henry B., Vice-Pres., Org. Aid Ass'n, 144 E. 7th St.
*Reynolds, Howard Prescott, Treas., Org. Aid Ass'n; Member, Exec. Com., Org. Aid Ass'n; Treas., Muhlenberg Hosp. of Plainfield; 71 Washington Ave.
Tiffany, Mrs. Dexter, Member, State Char. Aid Ass'n, 125 Crescent Ave.

Rainfield.

Tyler, Mason W., Pres., Org. Aid Ass'n, 525 W. 7th St.

Short Hills.

Hartshorn, Mrs. Stewart, Pres., N.J. Legal Aid Ass'n; Chairman., Millburn Relief Com.

Somerville.

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Willetts, Joseph.

Verona.

Harrison, C. M., Supt., City Home.

Vineland.

*Dunlap, Mary J., M.D.

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Bureau of Charitable Institutions, Comptroller's Office.
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Doane, Rt. Rev. W. C., Pres., Bd. Mgrs., Chdn.'s Hosp., 29 Elk St.
Fuller, Mrs. Helen T., Supt., Albany Orph. Asyl., Western Ave. and Robin St.
*Hebberd, Rob't W., Sec'y, State Bd. of Char., State House.
King, Rufus H., 2 Elk St.
McCredie, James, Pres., Bd. of Governors, Albany Hosp., 36 Clinton Ave.
McGarr, T. E., Sec'y, State Lunacy Com., 37 Lake Ave.
Olcott, Gen. Dudley, Governor, Albany Hosp.; Trustee, Home for Aged Men, 9 Ten Broeck St.
Potts, Jesse W., Governor, Albany Hosp.; Trustee, Home for Aged Men, 342 State St.
Sherman, Augustus, Sec'y, State Com'n of Prisons.
Ufford, Walter S., Supt. of Inspection, State Bd. of Char., The Capitol.
Rosendale, Simon W., Com'r, State Bd. of Char., 57 State St.

Albion.

Boyd, Mrs. Mary K., Supt., Western House of Refuge for Women.

Auburn.

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Bath.

Davenport, Ira.
Davenport, Mrs. John, State Com'r of Prisons.

Buffalo.

*Almy, Frederick, Sec'y, Char. Org. Soc., 165 Swan St.
Hamlin, Mrs. Wm., 1058 Delaware Ave.
*Moore, Miss Marion I., Asst. Sec'y, Char. Org. Soc., 165 Swan St.
Munro, J. G., 61 Erie Co., Bank Bldg.
Parmenter, John, 519 Franklin St.
Powers, Rev. L. M., 301 W. Utica St.
Putnam, Harvey W., Com'r, State Bd. of Char.
Quigley, Rt. Rev. J. E., 1025 Delaware Ave.
Smith, T. Guilford, Pres., Char. Org. Soc., 9 German Ins. Bldg.
*Wilcox, Ansley, Trustee, Char. Org. Soc.; Trustee, Buffalo Gen. Hosp.; Member, Bd. of Mgrs., N.Y. State Reformatory, Elmira, 816 Ellicott Sq.
Williams, Miss Martha T., 1226 Main St.

Canaan, Four Corners.

Mayo, W. W., Supt., Berkshire Indus. Farm.

Canandaigua.

Wisner, Mrs. R. S., Matron, Ontario Co. Almshouse.

Central Valley.

Ferguson, Dr. J. F.

Chittenango.

Walrath, Peter, Com'r, State Bd. of Char.

Clyde.

Saxton, Chas. T., Presiding Judge, N.Y. Court of Claims.

Dunkirk.

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Elmira.

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Freeville.

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Iroquois.

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Lincoln, Mrs. Geo. I., Matron, Thomas Asyl. for Orph. and Destitute Indian Chdn.

Ithaca.

Kirkendall, Dr. John S., Ophthalmologist to Willard State Hosp. for the Insane.
Willcox, W. F., Prof. Social Science and Statistics, Cornell Univ.
Williams, Geo. R.
Wilson, Mrs. Anna T., 40 Hazen St.

Keeseville.

*Klauder, Rev. Alexander L. A., Ed. *The Orphan*, 17 Liberty St., McAuley Academy.

Lynbrook, L.I.

King, Hamilton G.

Mt. Vernon.

Collins, Peter, Sec'y, St. Vincent de Paul Soc.
Lindon, Luke J., Pres., St. Vincent de Paul Soc.

Newark.

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New Brighton.

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Newburg.

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New York.

Abbott, Rev. Lyman, Ed. *The Outlook*, 287 4th Ave.
Agnew, A. G., 7 Nassau St., Sec'y, Manhattan Eye and Ear Hosp.; Treas., George, Jr., Republic, etc.; Director, N.Y. Juvenile, etc.
Andrews, Constant A., Vice-Pres., Ass'n for Relieving the Condition of the Poor; Char. Org. Soc., 633 Madison Ave.
Avery, Samuel P., Life Member, Char. Org. Soc., 4 E. 38th St.
* Ayres, Philip W., Ph.D., Asst. Sec'y, Char. Org. Soc., 105 E. 22d St.
Bache, J. S., 66 Exchange Pl.
Baker, Rev. George S., D.D., Pastor and Supt., St. Luke's Hosp., Cathedral Heights.
Bannard, Otto T., 30 Broad St., Trustee, Char. Org. Soc.
Barden, Miss Anne, Matron, House of Refuge, Randall's Island.
Barnard, Henry, Savoy Hotel.
* Barry, J. J., Pres., Conf. of St. Augustine, St. Vincent de Paul Soc., 1169 Boston Road.
Bendemagel, J. F., Pres., Eastern Dist. Dispensary and Hosp., 89½ Division Ave.
Bethel Sisterhood, 240 E. 60th St.
Bijur, Nathan, Trustee, United Hebrew Char., 34 Nassau St.
Blodgett, Miss Eleanor, State Char. Aid Ass'n; Kindergarten Ass'n, 24 W. 12th St.
Blodgett, Mrs. Wm. T., Pres., Manhattan East Side Mission, 24 W. 12th St.
Borg, Simon, Pres., Home for Aged and Infirm Hebrews, 20 Nassau St.
Bottome, Rev. George H., Vicar, Grace Chapel, 417 E. 13th St.
Brace, C. Loring, Sec'y, Chdn.'s Aid Soc., 105 E. 22d St.
Brenner, Victor D., Designer and Engraver of 25th Conf. Medal, 108 Fulton St.
* Brown, Herbert S., Managing Ed. *The Charities Review*, 105 E. 22d St.
Brush, W. Franklin, 16 E. 37th St.
Bryce, Miss Edith, 40 W. 54th St.
Bryson, Mrs. P. M., Pres., Bryson Day Nursery, 26 E. 28th St.
Bull, Wm L., 38 Broad St.
Bunn, Rev. Albert C., M.D., Rector and Supt., Church Char. Foundation of L.I., 464 Herkimer St., Brooklyn.
Burrows, Miss S. F., Agt., Char. Org. Soc., 105 E. 22d St.
Butler, Miss Helen C., State Char. Aid Ass'n, 31 E. 69th St.
Cannon, James G., Pres., Good Samaritan Dispensary, 72 E. 54th St.
Carmand, Mrs. Kate V., 54 Wall St.
Carroll, Mrs. Sarah A., Bd. Mgrs., Home of Holy Family and Foundling Asyl., 69 E. 92d St.
Chadwick, Mrs. F. E., 58 W. 9th St.
Chamberlain, Geo. F., 31 Nassau St.
Chiodini, Mother Agostina, 226 E. 20th St.
Chisholm, George E., 19 Liberty St.
Clark, Miss Mary Vida, Asst. Sec'y, State Char. Aid Ass'n, 105 E. 22d St.
Clawson, Mrs. M. D., Agt., 4th St. Char. Org. Soc., 102 E. 124th St.
Collier, M. Dwight, 8 E. 48th St.
Connor, Francis, St. Agnes Conf., St. Vincent de Paul Soc., 4 E. 42d St.
Cotter, John, 366 Water St.
Coudert, F. R., 100 Broadway.
Cowles, Mrs. Wm. Sheffield, 689 Madison Ave.
Cox, C. F., Member, Cent. Council and Exec. Com., N.Y. Char. Org. Soc., 54 E. 67th St.
Crane, John, St. Vincent de Paul Soc., 307 W. 103d St.
Crimmins, John D., Chairman, Advisory Bd., Seton Hosp., 50 E. 59th St.
Dahlgren, John V., 1133 Broadway.
Davidson, David, M.D., Member, United Hebrew Char. Soc. for the Aid of Jewish Prisoners; Sisterhood of Cong. A. C. S. H., etc., Temple, cor. 55th St. and Lexington Ave.
Davidson, Miss E. E., Cashier, Char. Org. Soc., 105 E 22d St.
Davies, Mrs. Lucie R., 22 E. 45th St.
Day, Albert A., LL.B., Gen. Mgr, Brooklyn Ass'n for Imp. the Condition of the Poor, 104 Livingston St.
de Forest, Robert W., Pres., Char. Org. Soc., 30 Broad St.
de Chantal, Mother M., St. John's Home for Boys, Brooklyn.
* Decker, Miss A. M., Agt, 3d Dist., 297 Broome St.
De Peyster, Mrs. Beekman, Com'r, State Bd.
Devare, C. Pr., Supt., Abigail Free Sch. and Kindergarten, 104 Sullivan St.
of Char., 101 W. 81st St.
* Devine, Edward T., Gen. Sec'y, Char. Org. Soc., 105 E. 22d St.
Dodge, Rev. D. Stewart, Pres., N.Y. Christian Home for Intemperate Men, 11 Cliff St.
Dodge, Miss Grace H., Director, Working-girls' Societies of N.Y. City, 262 Madison Ave.
Dodge, W. E., 11 Cliff St.
Dougherty, Jas. E., St. Vincent de Paul Soc., cor. Croton Park, N., and Crotona Parkway.
Dougherty, Rev. James J., LL.D., Rector, Mission of the Immaculate Virgin, 2 Lafayette Pl.
Duer, W. A., 115 Broadway.
Duffy, Rev. James S., Director, St. Agnes Day Nursery, 417 Sackett St., Brooklyn.
Dupuy, Moore, Supt. of Schools of the Chdn.'s Aid Soc., 295 & 297 8th St., cor. Ave. B.
Einstein, Mrs. Wm, Pres., Emanuel Sisterhood of Personal Service, 121 E. 57th St.
Emerson, Mrs. Sarah H., Pres., Women's Prison Ass'n and Isaac T. Hopper Home, 313 W. 82d St.
* Eusebius, Bro., Westchester.
Fallon, John J., Penitentiary, Blackwell's Island.
Farley, Rt. Rev. John M., V. G., Director, St. Vincent de Paul Soc., 308 E. 37th St.
Farrelly, Stephen, Treas., Cath. Orph. Asyl., 39 Chambers St.
Fitzpatrick, Jeremiah, 80 N. Moore St.
* Folks, Homer, Sec'y, State Char. Aid Ass'n; Member, Municipal Assembly, 105 E. 22d St.

New York, *Continued—*

Ford, James B., 507 5th Ave.
Friel, John J., St. Agnes Conf., St. Vincent de Paul Soc., 139 E. 52d St.
Frissell, A. S., 530 5th Ave.
Fullerton, Mrs. Marietta, Supt., Relief Ass'n for Imp. of the Condition of the Poor, 105 E. 22d St.
Gibbs, Theo. K., 146 Broadway.
Giddings, Franklin H., Prof. of Sociology, Columbia Univ.
Gillespie, Geo. J., Pres., Cathedral Conf., St. Vincent de Paul Soc., 56 Pine St., Manhattan Borough.
Glatz, Charles, 108 2d Ave.
Goddard, Warren N., Pres., Friendly Aid Soc., Settlement House, 246 E. 34th St.; Chairman, Exec. Com. the Boys' Club, 125 St. Marks Place, 100 Bleecker St.
Goodwin, Mrs. Laura A., Supt., Practical Aid Soc., 246 W. 37th St.
Gould, Elgin R. L., Pres., City and Suburban Homes Co., 281 4th Ave.
Grant, Rev. Percy S., 7 W. 10th St.
Green, Andrew H., 91 Park Ave.
Hadden, Alexander M., Associate Sec'y, Brotherhood of St. Andrew, 16 W. 51st St.
Haigney, John, Sec'y, Particular Council, St. Vincent de Paul Soc., 271 58th St., Brooklyn.
Hallgarten, Chas. L., Care Hallgarten & Co.
Hastings, Miss Isabel, 27 W. 46th St.
Hebrew Benevolent Association, 161 Smith St., Brooklyn.
Hentz, Henry, 22 William St.
Hermann, Mrs. Esther, Member, Char. Org. Soc. and State Char. Aid Ass'n, 59 W. 56th St.
Hernsheim, Mrs. Jos., Directress, Montefiore Home for Chronic Invalids; Member, 9th Dist. Com., Char. Org. Soc., 187 W. 7th St.
Higgins, Francis, 2d Vice-Pres., N.Y. Catholic Protectory, 31 Nassau St.
Higginson, James J., Member, Bd. of Mgrs., House of Refuge, 16 E. 41st St.
Hirsch, Morris J., 309 Broadway.
Hitch, Allerton D., Cor. Sec'y, Orange, N.J., Bureau of Asso. Char., 138 Front St.
Hoe, Mrs. Richard M., Treas., Westchester Temporary Home, White Plains, 11 E. 71st St.
Hoguet, Robert J., Director, N.Y. Catholic Protectory, 9 Mercer St.
Holls, Frederick Wm., Director, Char. Org. Soc., 120 Broadway.
Holt, Henry, 29 W. 23d St.
Hoople, Wm. G., 38 Ferry St.
Hubbard, Thos. H., Mills Bldg.
Hunt, Mrs. Richard M., 178 Madison Ave.
Huntington, Rev. William R., D.D., Rector, Grace Church, 804 Broadway.
Hurst, Wm. H., 16 Broad St.
Huyler, John S., 64 Irving Pl.
Hyslop, James H., Prof. of Logic and Ethics, Columbia Univ.
Irwin, Dr. Elizabeth, Visiting Phys., City Insts. The Florence Crittenton Mission; The Margaret Strachan Home; The Judson Memorial, 213 E. 36th St.
Irwin, Mrs. Richard, Pres., Loomis Sanitarium for Consumptives, 514 5th Ave.
* Isaacs, Isaac S., Sec'y, United Hebrew Char., 27 Pine St.
Jackson, Rev. Samuel Macauley, Member, Char. Org. Soc., 692 West End Ave.
Jacobi, Dr. A., 110 W. 34th St.
Jennings, Miss Annie B., 48 Park Ave.
Jesup, Morris K., 44 Pine St.
Johnson, James G., Trustee, St. Joseph's Day Nursery, 21 W. 96th St.
Johnson, Rev. James LeB., 417 E. 13th St.
Jones, Mrs. Cadwalader, Pres., Island Mission, 21 E. 11th St.
Jones, Miss Ella, Agt., 10th Dist., Char. Org. Soc., 105 E. 22d St.
Josephi, Isaiah, Vice-Pres., United Hebrew Char., 53 Lafayette Pl.
Kaupert, Rev. Geo., 31 Thornton St., Brooklyn.
Keating, Thomas F., 1664 2d Ave.
Keiley, John D., St. Mary's Hosp., 213 Clermont Ave., Brooklyn.
Kellogg, Chas. D., 2d Vice-Pres., Char. Org. Soc., 105 E. 22d St.
Kernan, Joseph A., Vice-Pres., Superior Council, St. Vincent de Paul Soc., 57 E. 83d St.
* Kinkead, Rev. T. L., Gen. Supervisor of Cath. Char., 105 E. 22d St.
Kohn, Albert M., 56 W. 23d St.
Kohn, Emil W., 56 W. 23d St.
Kunzmann, Frank, Inspector, State Bd. of Char., 287 4th Ave.
Kursheedt, M. A., 35 Warren St.
Ladue, Miss H. N., Agt., Char. Org. Soc., 143 E. 39th St.
Lehman, Emmanuel, 16 Williams St.
Lena Invalid Aid Society, 317 E. 49th St.
Lewis, Nathan, Pres., Sanitarium for Hebrew Chdn., 60 Broadway.
Litchfield, Edw. H., Com'r, State Bd. of Char., 2 Montague Terrace, Brooklyn.
Little Mothers' Aid Ass'n, 304 E. 21st St.
Loeb, D. Morris, 118 W. 72d St.
Lowell, Mrs. Chas. R., Char. Org. Soc., 120 E. 30th St.
Lyon, A. M., Pres., North-western Dispensary, 158 W. 46th St.
Lyon, Mrs. Wm. H., Pres., Brooklyn Indus. Sch. Ass'n and Home for Destitute Chdn., 217 Sterling Pl., Brooklyn.
McBurney, Chas. I., 102 Chambers St.
* McCarty, Miss C. S., Agt., Asso. Char., 169 E. 63d St.
* McCutcheon, Mrs. A. E., Agt., 2d Dist., 105 E. 22d St.
McDonnell, Rt. Rev. C. E., D.D., Bishop of Brooklyn, 317 Clermont Ave.
McGuire, Edward J., 56 Pine St.
McGinnis, Robt. J., 40 E. 76th St.
McKim, John A., Mgr., State Char. Aid Ass'n, 18 Wall St.
McLean, F. H., Asst. Sec'y, Brooklyn Bureau of Char., 69 Schermerhorn St., Brooklyn.
McMahon, Fulton, 111 Broadway.
Macy, Everit V., Trustee, Teachers' College Univ. Settlement, 80 Broad St.
Maillard, Henry, Jr., Pres., French Benev. Soc., 116 W. 25th St.
Marks, Marcus M., Director, Educational Alliance, 43 E. 94th St.
Marshall, Chas. H., 7 Nassau St.
Mayo-Smith, Richmond, Columbia Univ.
Meehan, James, 215 E. 61st St.
Merrill, Rev. Greenville G., Tuxedo Park.
Miller, Dr. Geo. N., N.Y. Post-graduate Med. Sch. and Hosp., 811 Madison Ave.
Mills, D. O., 15 Broad St.
Mooney, Rev. J. F., 457 W. 51st St.
Moore, W. H. H., Pres., Havens Relief Fund Soc., 51 Wall St.
Morgan, Mrs. Pierpont, 219 Madison Ave.
Morse, Mrs. J. H., 423 Madison Ave.
Moulton, Franklin W., Trustee, N.Y. Juvenile Asyl., 59 Wall St.
* Mulry, Thos. M., Sec'y, Superior Council, St. Vincent de Paul Soc., 363 W. 12th St.
New York Ass'n for Imp. the Condition of the Poor, 105 E. 22d St.
New York Public Library, 40 Lafayette Pl.
Nichols, Wm. I., Gen. Sec., Brooklyn Bureau of Char., 69 Schermerhorn St., Brooklyn.
Notman, John, 136 Joralaman St., Brooklyn.
Oothout, Mrs. Henry, 151 W. 12th St.
Oppenheimer, Mrs. Mary S., Inspector, State Bd. of Char., 241 E. 71st St.
Osborn, William Church, Trustee, Chdn.'s Aid Soc., 105 E. 22d St.
Owens, Jos. E., Counsel, St. Mary's Hosp., 189 Montague St.

New York, *Continued*—

Parsons, W. H., Westchester Temporary Home, 320 Broadway.
Peabody, Geo. Foster, Brooklyn Bureau of Char.; Brooklyn Ass'n for Imp. the Condition of the Poor, 28 Monroe Pl., Brooklyn.
Peabody, Mrs. Stephen, 4 E. 48th St.
Peters, Rev. John P., Rector, St. Michael's D. E. Church, 225 W. 99th St.
Pouch, F. E., 305 Adams St., Brooklyn.
Powell, Mrs. Sarah H., 324 W. 58th St.
Raven, Anton A., 51 Wall St.
Ray, Peter W., M.D., 1st Vice-Pres., St. Philip's Parish Home, cor. S. 2d and Hooper Sts., Brooklyn.
Rice, Henry, Pres., United Hebrew Char., 51 Franklin St.
Rice, Mrs. Wm. B., Vice-Pres., State Char. Aid Ass'n, 17 W. 16th St.
Robinson, Mrs. Beverly, 42 W. 37th St.
* Robinson, George B., Pres., N.Y. Catholic Protectory, 415 Broome St. and 18 Broadway.
Rodrigue, John J., Actuary, N.Y. Catholic Protectory, 415 Broome St.
Russell, Chas. Howland, Mgr., St. Luke's Hosp., 15 Broad St.
Sanders, J. A., M.D., Pres., N.Y. Practical Aid Soc., 246 W. 37th St.
Sanford, Miss Mary R., Member of Governing Bd., Consumers' League, 26 E. 30th St.
Schiff, Jacob H., Pres., Montefiore Home for Chronic Invalids, 27 Pine St.
Schurz, Carl, Member, Bd. of Mgrs., Char. Aid Ass'n, 16 E. 64th St.
Schuyler, Miss Louisa Lee, Mgr., State Char. Aid Ass'n, 105 E. 22d St.
Scott, Miss E. I., Registrar, Char. Org. Soc., 105 E. 22d St.
Seelig, Mrs. G., Pres., Lena Invalid Aid Soc., 338 E. 116th St.
Shaffer, Newton M., M.D., Prof., Orthopædic Surg. Med. Dept., N.Y. Univ., 28 E. 38th St.
Sherman, Wm. Watts, Mgr., Soc. for Reformation of Juvenile Delinquents, 838 5th Ave.
Smith, Rev. Cornelius B., Rector Emeritus, St. James Church, 101 E. 69th St.
Smith, Mrs. F. S., State Char. Aid Ass'n, 145 W. 58th St.
Smith, J. Henry, 1 W. 30th St.
Smith, Orison B., Director, N.Y. Juvenile Asyl., 59 Frankfort St.
Smith, Stephen, M.D., Com'r, State Bd. of Char., 640 Madison Ave.
Solomon, Henry, Vice-Chairman, Exec. Com., Montefiore Home; Sec'y, Soc. for Aid of Jewish Prisoners, 58 E. 65th St.
Solomons, A. S., Gen. Agt., Baron de Hirsch Fund, 45 Broadway.
Speyer, James, Pres., Provident Loan Soc. of N.Y.; Treas., Univ. Settlement Soc. of N.Y., etc., 257 Madison Ave.
Stern, Louis, 993 5th Ave.
Stern, Myer, Sec'y, Hebrew Benev. and Orph. Asyl. Soc., 22 Bible House.
Stewart, Lispenard, Pres., State Com'n of Prisons, 31 Nassau St.
Stewart, Miss Anita, 17 Washington Sq.
* Stewart, Wm. R., Pres., N.Y. State Bd. of Char., 17 Washington Sq.
Stewart, Mrs. Wm. R., 17 Washington Sq.
Stewart, Wm. R., Jr., 17 Washington Sq.
Stimson, Daniel M., M.D., 11 W. 17th St.
Stokes, Anson Phelps, Jr., 229 Madison Ave.
Stokes, James, 49 Cedar St.
Stokes, J. G. Phelps, Chairman, Hartley House; Chairman, People's Inst., 47 Cedar St.
Strassburger, Conrad, Sec. and Supt., St. Joseph's Asyl., 89th St. and Ave. A.
Strickland, Mrs. F. P., Supt., Joint Application Bureau, Char. Org. Soc., 105 E. 22d St.
Strybing, Mrs. Henry, 483 Waverly Ave., Brooklyn.
Sturgis, Frederic R., M.D., 16 W. 32d St.
Sulzberger, Cyrus L., Director, United Hebrew Char., 93 Prince St.
Tailer, E. N., Trustee, Northern Dispensary, 99 Franklin St.
Tenney, Mrs. S. E., Northern District Sec'y, Brooklyn Bureau of Char., 119 S. 5th St., Brooklyn.
Thompson, Miss F. A., 9th floor, 31 Nassau St.
Thorne, Miss Phœbe Anna, 558 Madison Ave.
Tierney, Myles, N.Y. Catholic Protectory, 317 Riverside Drive.
Tod, J. Kennedy, Trustee, Chdn.'s Aid Soc., 45 Wall St.
Tracy, Miss Agnes E., 80 Irving Pl.
Turner, Herbert B., 22 William St., Member, Cent. Council, N.Y. Char. Org. Soc.; Trustee, Daisy Fields Home and Hosp. for Crippled Chdn., Englewood, N.J.
Van Dusen, Mrs. Sam'l C., Cor. Sec'y, Colored Ophn. Asyl., 132 E. 35th St.
Van Wagenen, Bleecker, Pres., Orange Bureau Asso. Char., Orange Valley, N.J., 149 5th Ave.
Ward, John Seely, Jr., Director, N.Y. Juvenile Asyl.
Wardwell, Wm. T., Pres., Red Cross Hosp., 26 Broadway.
Washburn, Wickes, M.D., 21 E. 21st St.
Weber, Leonard, M.D., Pres., St. Mark's Hosp., 25 W. 46th St.
Webster, David, M.D., 327 Madison Ave.
Weekes, F. Delano, Sec'y, Soc. of the Lying-in Hosp.; Trustee, Chdn.'s Aid Soc., 58 Wall St.
Wellman, Mrs. Theo., 200 W. 44th St.
Wendell, Evert Jansen, Mgr., House of Refuge, Randall's Island; Trustee, Boys' Club of Calvary Parish, 8 E. 38th St.
White, Alfred T., Pres., Brooklyn Bureau Char., 40 Remsen St., Brooklyn.
White, Mrs. Francis E., 2 Pierrepont Pl., Brooklyn.
White, Rev. Gaylord S., Pres., Brooklyn Soc. for Parks and Playgrounds for Chdn., 209 Concord St., Brooklyn.
White, Horace, 18 W. 69th St.
Whittemore, Mrs. E. M., Pres. and Treas., Door of Hope, 102 E. 61st St.
Williams, Mornay, Pres., N.Y. Juvenile Asyl., 305 W. 88th St.
Wise, Peter M., M.D., Pres., State Com. in Lunacy, 1 Madison Ave.
Wise, Rev. Stephen S., Madison Ave. Synagogue Sisterhood, 119 E. 65th St.
Witherbee, Frank S., 40 Wall St.
Wolcott, Mrs. Louise, Char. Org. Soc., 70 Horatio St.
Young, George W., 59 Cedar St.
Zabriskie, Andrew C., 52 Beaver St.

Ogdensburg.

Magone, Daniel, 85 Caroline St.
St. Theresa, Sister, Ogdensburg City Hosp. and Orph. Asyl.

Onondaga.

Cossit, Davis.

Peekskill.

Sisterhood of St. Mary.

Portage P.O

* Letchworth, Wm. Pryor, LL.D., ex-Pres., State Bd. of Char. (Glen Iris).

Potsdam.

Clarkson, Miss A., Sec'y, St. Lawrence Co. Visiting Com., "Holcroft."

Poughkeepsie.

Avery, Miss Myra H., Visitor State Char. Aid Ass'n, 137 Academy St.
Newbold, Miss Catherine A.

Rochester.

Buell, Mrs. George Candee, Pres., Bd. Mgrs., Rochester Orph. Asyl., 9 Livingstone Pk.

Rochester, *Continued—*

*Landsburg, Max, Sec'y, United Jewish Char. of Rochester, 420 Main St.
*Lehman, John H., Overseer of the Poor.
Stoddard, Enoch Vine, M.D., Vice-Pres., State Bd. of Char., 62 State St.

Scarborough.

Law, Mrs. W. W.

Sing Sing.

Brinckerhoff, Miss Henrietta C., Asst. Sec'y, Westchester Temporary Home.

Syracuse.

Carson, James C., M.D., Syracuse State Inst. for Feeble-minded Chdn.
McCarthy, Dennis, 217 S. Salina St.

Tompkinsville.

Young, Mrs. Mary G., Chairman and Gen. Mgr., Bureau of Asso. Philanthropy of the Borough of Richmond, Box 146.

Troy.

Agapas, Bro., Director and Treas., Troy Catholic Male Orph. Asyl., Hanover and Bedford Sts.
Carey, Sister, M. John, St. Joseph's Convent.
Field, Franklin, 81 Grand St.
Warren, W. P.
Xavier, Sister M. F., Superior and Pres., Bd. Trustees, Mt. Magdalen Sch. of Indus. and Reformatory of the Good Shepherd, People's Ave.

Utica.

Julian, Bro., St. Vincent Indus. Sch.
Miller, Chas. A., Sec'y, Home for the Homeless in the city of Utica, 30 Genesee St.
Utica State Hospital.

Watertown.

Washburn, J. R., Supt. of Poor.

West New Brighton.

Curtis, Mrs. Anna S., Pres., Char. Org. Soc. of Castleton.
Curtis, Miss Elizabeth B., Sec'y, Char. Org. Soc. of Castleton.

West Seneca.

Baker, Rev. Nelson H., Supt., Soc. for the Protection of Destitute Catholic Chdn.

White Plains.

Pierce, James W., Supt., Westchester Temporary Home for Destitute Chdn.

Willard.

Macy, Wm. Austin, M.D., Med. Supt., Willard State Hosp.

NORTH CAROLINA.

Oxford.

Hicks, W. J.

Raleigh.

*Ray, John E.

OHIO.

Akron.

*Church, Rev. A. B., Director, Union Char. Ass'n, 113 S. Union St.
Seymour, James H., Pres., Union Char. Ass'n, 621 E. Buchtel Ave.

Bellefontaine.

*Stewart, W. E., 426 Pioneer St.

Berea.

*Weidmann, Rev. J. C., Supt., German Meth. Orph. Asyl.

Bowling Green.

*Evers, Mrs. Sarah C., Member, Wood Co. Visiting Bd., E. Wooster St.

Bucyrus.

Lemert, Mrs. W. C., Member, Bd. of Co. Visitors.

Cadiz.

Rogers, Welch, Supt., County Infirmary.

Cambridge.

Sarchet, C. P. B.

Carthage.

*Harmon, Dr. F. W., Supt., Longview Hosp. for Insane.

Cincinnati.

*Agnes Regina, Sister, Norwood.
*Allison, James, Supt., House of Refuge.
*Anderson, Larz, 600 E. 3d St.
Armor, Mrs. Mary T., 352 Lafayette Ave., Clifton.
*Bange, Theo., M.D., 1600 Westwood Ave.
*Basilia, Sister, 6th and Lock Sts.
*Behrens, Henry, Director, Home of Refuge.
*Bettmann, B., Pres., United Jewish Char., Government Bldg.
*Bixby, Major W. H., Corps of Engineers, U.S.A., 2836 Reading Road.
*Blackford, Harry, 800 Oak St., Walnut Hills.
*Breed, Wm. J., Pres., Asso. Char., 1213 W. 8th St.
*Bruehl, W. A. R., Treas., German Meth. Orph. Asyl., Berea, 220 W. 4th St.
*Callaghan, Miss Emily A., Pres., Catholic Visitation Soc., 2523 Kleine St., Walnut Hills.
*Carlisle, Mrs. John, Cor. Sec'y, Cincinnati Orph. Asyl.; Member, Women's Club, 4 Maplewood Ave., Mt. Auburn.
*Carpenter, Wm. B., Director, House of Refuge, 310 Walnut St.
Cincinnati Woman's Club, Perin Bldg.
*Cosgrove, Otway J., 29 and 31 Temple Bar.
*Crank, Mrs. Chas. D., Member, Asso. Char. Work-room for Women, 2405 Auburn Ave., Mt. Auburn.
*Crouse, Meigs V., Supt., The Chdn.'s Home, 312 W. 9th St.
*Dalton, James, Director, House of Refuge.
Elder, Wm Henry, 325 W. 8th St.
*Emery, Mrs. Thos. J., Asso. Char., Walnut Hills.
*Fehrenbatch, John, Supt., Cincinnati Hosp., N.E. Cor. Central Ave. and 12th St.
*Fosset, P. F., Trustee, Colored Orph. Asyl., 313 Stone St.
*Freiberg, Mrs. J. Walter, Alaska Ave., Avondale.
*Fulton, Robert S., Director, House of Refuge.
*Gamble, James N., Vice-Pres., Elizabeth Gamble Deaconess Home, 51 Carew Bldg.
*Gamble, Miss Olivia P., 2918 Werk Road.
Grossmann, Louis, D.D., Rabbi, Congregation Bené Yeshurun; and Prof., Hebrew Union College, 2212 Park Ave., Walnut Hills.
*Haynes, Mrs. Kate Rawls, Supt., Elizabeth Gamble Deaconess Home, Wesley Ave.
*Holden, R. A., Director, House of Refuge, Auburn Ave.
*Hubbard, C. M., Gen. Sec'y, Asso. Char., 304 Broadway.
*Johnson, J. E., 206 W. Pearl St.
*Katterhorn, Miss. Margaret J., Supt., Home for the Friendless, 433 W. Court St.
Levy, Harry M.
Long Co., J. M., 309–311 E 2d St.

Cincinnati, *Continued*—

*McCabe, Miss Margaret, Directress Boys' Home, 526 Sycamore St.
*MacDonald, Alexander, Clifton.
*Mackey, John M., 325 W. 8th St.
*Mallon, Guy W., Director, House of Refuge.
Maxwell, W. H., Palace Hotel.
*Meade, S. J. D., Pres., Med. Staff, Home for the Friendless, 417 Everett St.
*Meeds, C. W., First Ave., Price Hill.
*Morse, Miss E. M., Supt., Friendly Visitors, Asso. Char.; Supt., Fresh Air Soc., 304 Broadway.
*Neff, Wm. Howard, Member, Bd. of State Char.
*Nurre, A. Joseph, Pres., St. Vincent de Paul Soc., 1349 Broadway.
*Osborne, Rev. G. P., 422 Elm St.
*Pearce, Mrs. Thos., 517 W. 4th Pl.
*Philipson, David, Trustee, Asso. Char., 852 Lincoln Ave.
*Pierce, Miss Hammond, Supt., Christ's Hosp.
*Poland, Lawrence, Director, House of Refuge.
*Quilty, Miss Ellen M., Trained Nurse, Cincinnati Orph. Asyl., Wellington Pl., Mt. Auburn.
*Ruehrwein, Wm., Supt., Cincinnati Workhouse.
*Ryan, Joseph, 2623 Spring Grove Ave.
*Sebastian, Sister, Superior, Good Samaritan Hosp.
*Smith, Benj. C., 24 E. 9th St.
*Smith, Leonard S., cor. 6th & Baymiller Sts.
*Southworth, T. D., 222 W. 4th St.
Sprague, Edw. T., Director, Longview Hosp., 7 Wiggins Blk.
*Stettinus, J. L., Pres., Chdn.'s Home, 600 E. 3d St.
Strauss, Mrs. Laura, 3470 Knott Ave.
*Thalheimer, Miss M. E., 936 Marion Ave.
Thayer, Rev. Geo. A., Mt. Auburn.
Thomas, Charles, Director, House of Refuge.
Victoria, Sister, Superior, St. Joseph Orph. Asyl., Blue Rock and Cherry Sts.
*Webb, John, Jr., 2611 Eden Ave.
*Winkler, Miss Helen, 833 Hutchins Ave., Avondale.
Wolking, C., Sec'y, Particular Council, St. Vincent de Paul Soc., 666 June St.

Circleville.

*Heffner, Mrs. Sarah A., Pres., Circleville Home and Hosp.

Cleveland.

Austin, Thomas, Steward, Cleveland State Hosp.
Barnett, Gen. James, Bethel Asso. Char., 697 Euclid Ave.
Bethel Asso. Char., 309 Spring St.
Cadwallader, Starr, Head-worker, Goodrich Social Settlement, 368 St. Clair St.
Gries, Rabbi Moses J., Bethel Asso. Char., 45 Oakdale St.
*Page, F. M., Asst. Supt., Cleveland Protestant Orph. Asyl., 1460 St. Clair St.
Lewis, Mrs. Jos. M., Bethel Asso. Char.; Retreat for Friendless Girls; Cleveland Gen. Hosp., 1264 Wilson Ave.
Marks, M. A., 204 Garfield Bldg.
Mather, Mrs. Samuel, Hon. Vice-Pres., Cleveland Day Nursery and Free Kindergarten Ass'n, 331 Euclid Ave.
Perkins, Douglas, The Livingston.
*Ranney, Henry C., Member, Bd. of State Char.
Raymond, Henry N., Director, Bethel Asso. Char.; Treas., Humane Soc., 502 Euclid Ave.
Schneider, Jacob, M.D., Vice-Pres., Bd. of Trustees and Physicians, G. M. E. Orph. Asyl., Berea, 44 Harbor St.
Shunk, A. H., Supt., Cleveland Protestant Orph. Asyl., 1460 St. Clair St.
*Skadden, Deputy Sheriff, Cuyahoga Co., 50 Merwin St.
*Walton, J. W., Sec'y, Bethel Asso. Char., 161 River St.
*Wiener, Abraham, Director, Char. and Cor.
Wolfenstein, S., M.D., Supt., Jewish Orph. Asyl.

Columbus.

Bell, R. W.
*Bushnell, Asa S., Governor, Pres. *ex officio*, Bd. State Char.
*Byers, Joseph P., Sec'y, Bd. of State Char.
*Ellis, Otis K., Supt., Franklin Co. Infirmary.
*Hayes, Morton, Director, Franklin Co. Infirmary.
*Henderson, Wm. T., Stenogr., Bd. of State Char.
*Jacques, Neva M., State House.
*Jones, J. W., Supt., Inst. for Deaf and Dumb.
*Jones, R. E., Trustee, Boys' Indus. Sch., 16 E. Broad St.
Kilbourne, James, Trustee, Chdn.'s Hosp.
Oldham, Rev. W. F., 753 E. Broad St.
Parrott, Chas., Member, Bd. of State Char.
West, Eli M.

Coshocton.

*Cray, Geo. M., Member, Com. Co. Infirmary, 419 Main St.

Cuyahoga Falls.

Howard, A. B., M.D., Supt., Fair Oaks Villa; Trustee, Massillon State Hosp.

Dayton.

*Donson, Daniel, Supt., Montgomery Chdn.'s Home.
*Fay, Edward A., Gen. Sec'y, Asso. Char., 231 S. Jefferson St.
*Gunckel, L. B., Pres., Asso. Char., 6 N. Main St.
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Wm. F. Drewry, M.D.	Petersburg, Va.
J. S. Grinman	Terrell, Tex.
W. A. Gordon, M.D.	Winnebago, Wis.
Rev. S. G. Smith, D.D	St. Paul, Minn.
P. R. Thombs, M.D.	Pueblo, Col.

On Organization of Charity.

Edward T. Devine	New York, N.Y.
Mrs. Agnes W. Flint	San Francisco, Cal.
Clarence F. Low	New Orleans, La.
J. F. Moors	Massachusetts.
Ernest Bicknell	Chicago, Ill.
Edward A. Fay	Dayton, Ohio.
Chas. S. Grout	Indianapolis, Ind.
Wm. H. Tolman	New York, N.Y.
John M. Glenn	Baltimore, Md.
Mrs. S. I. George	Denver, Col.
Miss M. F. Battle	Nashville, Tenn.
Miss Charlotta Goff	Des Moines, Ia.
L. K. Pangborn	Jersey City, N.J.

On Politics in Charitable and Correctional Affairs.

Prof. Frank A. Fetter	Bloomington, Ind.
Mrs. C. R. Lowell	New York.
Franklin MacVeagh	Chicago, Ill.
C. W. Watson	New York City.

On Immigration.

W. A. Gates	St. Paul, Minn.
Richard Guenther	Oshkosh, Wis.
Charles S. Hoyt	Albany, N.Y.
Frank B. Sanborn	Concord, Mass.
N. S. Rosenau	New York.
Philip C. Garrett	Philadelphia, Pa.
Hon. Horace Boies	Waterloo, Ia.
Judge W. W. Morrow	San Francisco,
P. H. Dwyer	Detroit, Mich.
Prof. R. Mayo-Smith	Columbia University, New York.

MEMBERS AND OFFICERS OF STATE BOARDS AND COMMISSIONS.

COLORADO.

STATE BOARD OF CHARITIES AND CORRECTION.

State Capitol, Denver.

[Established by Public Act of the Laws of 1891, approved March 19, 1891.]

Gov. Charles S. Thomas, *ex officio*	Denver
Mrs. Sarah Platt Decker	Denver
O. S. Storrs	Denver
J. S. Appel	Denver
Dr. Eleanor Lawney	Denver
Rev. Thomas H. Malone	Denver
L. R. Ehrich	Colorado Springs

Officers of the Board.

Mrs. Sarah Platt Decker, *President*	Denver
J. S. Appel, *Vice-President*	Denver
C. L. Stonaker, *Secretary*, State Capitol, Denver	

CONNECTICUT.

STATE BOARD OF CHARITIES.

State Capitol, Hartford.

[Established by Chapter 45, Public Acts of Laws of 1873, passed July 1, 1873.]

Edwin A. Down, M.D	Hartford
George F. Spencer	Deep River
Miss Rebekah G. Bacon	New Haven
Miss Mary Hall	Hartford
H. H. Bridgman	Norfolk

Officers of the Board.

Edwin A. Down, M.D., *President*	Hartford
Miss Rebekah G. Bacon, *Agent for County Temporary Homes*	New Haven
Miss Mary Hall, *Agent for County Temporary Homes*	Hartford
Charles P. Kellogg, *Secretary and General Agent*	Waterbury.

GEORGIA.

THE PRISON COMMISSION OF GEORGIA.

Atlanta.

[Established by Acts of 1897, passed December 21, 1897.]

Joseph S. Turner	Eatonton
Clement A. Evans	Atlanta
Thomas Eason	McRae

Officers of the Commission.

Joseph S. Turner, *Chairman*	Eatonton
Jacob C. Moore, *Warden*	
Douglas Glessner, *Secretary.*	

ILLINOIS.

THE BOARD OF STATE COMMISSIONERS OF PUBLIC CHARITIES.

State House, Springfield.

[Established by an Act of Legislature, approved April 9, 1869.]

R. D. Lawrence	Springfield	Ephraim Banning	Chicago
Julia C. Lathrop	Rockford	W. P. Sloan	McLeansboro
Lafayette Funk	Shirley		

Officers of the Board.

R. D. Lawrence, *President*	Springfield	John T. Peters, *Secretary*	Springfield

INDIANA.

BOARD OF STATE CHARITIES.

Room 52, State House, Indianapolis.

[Established by Chapter 37, Acts of 1889, passed February 28, 1889.]

Thomas E. Ellison	Ft. Wayne	Demarchus C. Brown	Irvington
Mary A. Spink	Indianapolis	John R. Elder	Indianapolis
Margaret F. Peelle	Indianapolis	Timothy Nicholson	Richmond

Officers of the Board.

Governor James A. Mount, *ex-officio President*	Indianapolis	Amos W. Butler, *Secretary*	Indianapolis

IOWA.

BOARD OF CONTROL OF STATE INSTITUTIONS.

State Capitol, Des Moines.

[Established by Chapter 118, Laws of the 27th General Assembly, passed March 29, 1898.]

William Larrabee	Clermont	L. G. Kinne	Des Moines
John Cownie	South Amana		

Officers of the Board.

William Larrabee, *Chairman*	Clermont	L. A. Wilkinson, *Secretary*	Des Moines

KANSAS.

THE BOARD OF TRUSTEES OF THE CHARITABLE INSTITUTIONS OF THE STATE OF KANSAS.

Topeka.

[Established by Chapter 9 of the Laws of 1868.]

Grant Hornaday, *President*	Fort Scott	George W. Kanavel	Halstead
R. Vincent, *Secretary*	Washington	Edwin Snyder	Oskaloosa
P. H. Dolan	Salina		

Officers of the Board.

H. G. Jumper, *President*	Melvern	S. C. Wheeler, *Secretary*	Concordia
P. H. Dolan, *Treasurer*	Salina		

MARYLAND.

THE LUNACY COMMISSION.

819 N. Charles Street, Baltimore, Maryland.

[Established by Chapter 487 of the Laws of 1886.]

John Morris, M.D....................Baltimore
Thomas S. Latimer, M.D............Baltimore
I. E. Atkinson, M.D.................Baltimore
C. Birnie, M.D.....................Taneytown
The Attorney-general, *ex officio*.

Officers of the Commission.

John Morris, M.D., *President*.......Baltimore
George J. Preston, M.D., *Secretary*..Baltimore

MASSACHUSETTS.

STATE BOARD OF CHARITY.

State House, Boston.

[Established by Chapter 79 of the Laws of 1879, passed April 30, 1879. Amended by Chapter 101 of Acts of 1886 and Chapter 433, § 24, of Acts of 1898.]

Leontine Lincoln....................Fall River
Henrietta G. Codman............ ...Brookline
Charles F. Donnelly....................Boston
Edward Hitchcock, M.D..............Amherst
James M. Pullman, D.D.................Lynn
Laban Pratt..............................Boston
Henry S. Nourse ....Lancaster
Jabez Fox..........................Cambridge
Annette P. Rogers.......................Boston

Officers of the Board.

Stephen C. Wrightington, *Superintendent of State Adult Poor*.....................Boston
William P. Derby, M.D., *Superintendent of State Minor Wards*..................Boston
John D. Wells, *Clerk and Auditor of the Board*....Boston

STATE BOARD OF INSANITY.

Room 36, State House, Boston.

[Established by Chapter 433 of the Laws of 1898, passed October 1, 1898.]

George F. Jelly, M.D...................Boston
Herbert B. Howard, M.D..............Boston
Charles R. Codman.................Barnstable
Edward S. Bradford.................Springfield
Francis B. Gardner........... ....Brockton

Officers of the Board.

George F. Jelly, M.D., *Chairman* ......Boston
Francis B. Gardner, *Secretary*........Brockton

STATE COMMISSION OF PRISONS.

State House, Boston.

Henry Parkman.........................Boston
Arthur H. Wellman....................Malden
Herbert D. Ward..............Newton Centre
Mrs. Margaret P. Russell...............Boston
Dr. Mary V. O'Callaghan ....Worcester

Officers of the Board.

J. Warren Bailey, *Secretary*.

MICHIGAN.

BOARD OF CORRECTIONS AND CHARITIES.

Capitol, Lansing.

[Established by Act 192 of the Laws of 1871, passed April 17, 1871.]

The Governor, *ex officio*	Detroit	Arthur Leland Worden, M.D	Detroit
Rt. Rev. Geo. D. Gillespie	Grand Rapids	Thomas A. Hilton	Coldwater
Charles W. Light	Saginaw, E. S.		

Officers of the Board.

Rt. Rev. Geo. Gillespie, *Chairman*,	Grand Rapids	L. C. Storrs, *Secretary*	Lansing

MINNESOTA.

STATE BOARD OF CORRECTIONS AND CHARITIES.

State Capitol, St. Paul.

[Established by Chapter 127, General Laws, passed March 2, 1883.]

C. Amundson	St. Peter	E. C. Gridley	Duluth
W. W. Folwell	Minneapolis	J. H. Rich	Red Wing
John W. Willis	St. Paul	Gustaf Wahlund	Spring Lake

Officers of the Board.

Gov. John Lind, *ex officio President*	St. Paul	W. W. Folwell, *Vice-President*	Minneapolis
James F. Jackson, *Secretary*	St. Paul	W. A. Gates, *State Agent*	St. Paul

STATE LUNACY COMMISSION.

State Capitol, St. Paul.

H. W. Brazie, M.D	Minneapolis	D. B. Collins, M.D	St. Peter
Charles E. Riggs, M.D	St. Paul		

MISSOURI.

STATE BOARD OF CHARITIES AND CORRECTION.

Jefferson City.

[Established by Senate Bill 320 of the Laws of 1897, passed March 19, 1897.]

The Governor	Jefferson City	H. E. Robinson	Maryville
Miss Mary E. Perry	St. Louis	R. M. Abercrombie	St. Joseph
Mrs. E. B. Ingalls	St. Louis	T. P. Haley	Kansas City
R. E. Young	Jefferson City		

Officers of the Board.

The Governor, *President*	Jefferson City	Miss Mary E. Perry, *Vice-President*	St. Louis
A. E. Rogers, *Secretary*	Nevada		

NEBRASKA.

BOARD OF PUBLIC LANDS AND BUILDINGS.

Capitol, Lincoln.

[Established by Chapter 83 of the Laws of 1877, passed February 13, 1877. Provided for in the State Constitution of 1875.]

Jacob B. Wolfe	Lincoln	J. B. Meserve	Lincoln
C. J. Smythe	Lincoln	W. F. Porter	Lincoln

Officers of the Board.

J. V. Wolfe, *President*	Lincoln	W. F. Porter, *Secretary*	Lincoln

NEW HAMPSHIRE.

STATE BOARD OF CHARITIES AND CORRECTIONS.

State House, Concord.

[Established by Chapter 116 of the Laws of 1895, passed July 1, 1895.]

Dr. Irving A. Watson	Concord	Oliver J. M. Gilman	Alton
Edward J. Burnham	Manchester	Lillian C. Streeter	Concord
Ella L. Follansby	Exeter	James F. Brennan	Peterboro

Officers of the Board.

Edward J. Burnham, *Chairman*	Manchester	Oliver J. M. Gilman, *Secretary*	Alton

NEW JERSEY.

STATE BOARD OF CHILDREN'S GUARDIANS.

Office, Fuller Building, Jersey City.

[Established by Legislative Enactment March 24, 1899.]

Hugh F. Fox	Bayonne	Katharine E. Abbey	Mount Holly
Joseph McCrystal	Paterson	Emily E. Williamson	Elizabeth
Frederick G. Burnham	Morristown	Anthony T. Williams	Trenton
Rev. J. R. Atkinson	Elizabeth		

Officers of the Board.

Hugh F. Fox, *President*	Bayonne	Joseph McCrystal, *Treasurer*	Paterson
Emily E. Williamson, *Ch. Exec. Com.*	Elizabeth	Katharine E. Abbey, *Secretary*	Mount Holly

NEW YORK.

STATE BOARD OF CHARITIES.

The Capitol, Albany.

[Established by Chapter 951 of the Laws of 1867, approved May 23, 1867. Re-established by Chapter 546 of the Laws of 1896, approved May 12, 1896. Provided for in the State Constitution of 1894.]

William R. Stewart	New York	Simon W. Rosendale	Albany
Annie G. de Peyster	New York	Newton Aldrich	Gouverneur
Eugene A. Philbin	New York	Dennis McCarthy	Syracuse
Stephen Smith, M.D	New York	Peter Walrath	Chittenango
Edward H. Litchfield	Brooklyn	Enoch V. Stoddard, M.D	Rochester
John Notman	Brooklyn	Harvey W. Putnam	Buffalo

Officers of the Board.

William R. Stewart, *President*	New York	Byron M. Child, *Supt. State and Alien Poor*	Albany
Enoch Vine Stoddard, M.D., *Vice-President*	Rochester	Robert W. Hebberd, *Secretary*	Albany
Walter S. Ufford, *Superintendent of Inspection*	Albany		

STATE COMMISSION IN LUNACY.

The Capitol, Albany.

[Established by Chapter 283, Laws of 1889, approved May 14, 1889. Provided for in the State Constitution of 1894.]

Peter M. Wise, M.D	Albany	William Church Osborn	New York
William L. Parkhurst	Albany		

Officers of the Commission.

Peter M. Wise, M.D., *President*	Albany	T. E. McGarr, *Secretary*	Albany

STATE COMMISSION OF PRISONS.

The Capitol, Albany.

[Established by Chapter 1026 of the Laws of 1895, approved June 15, 1895. Provided for in the State Constitution of 1894.]

Lispenard Stewart	New York	John G. Dorrance	Camden
Nelson Davenport	Troy	William J. Mantanye	Cortland
Charles J. Boyd	Middletown	Sarah L. Davenport	Bath
William R. Remington	Canton	George B. Hayes	Buffalo

Officers of the Commission.

Lispenard Stewart, *President*	New York	Nelson Davenport, *Vice-President*	Troy

NORTH CAROLINA.

BOARD OF PUBLIC CHARITIES.

Raleigh.

Charles Duffy, M.D.	Newbern	W. S. Reid	Steel Creek
William A. Blair	Winston	Wesley M. Jones	Raleigh
C. B. Denson	Raleigh		

Officers of the Board.

Charles Duffy, M.D., *President*	Newbern	C. B. Denson, *Secretary*	Raleigh

OHIO.

BOARD OF STATE CHARITIES.

State House, Columbus.

[Established by Chapter 4, Revised Statutes of 1867, passed April 17, 1867.]

Roeliff Brinkerhoff	Mansfield	M. D. Follett	Marietta
William Howard Neff	Cincinnati	H. C. Ranney	Cleveland
Charles Parrott	Columbus	W. A. Hale	Dayton

Officers of the Board.

Gov. Asa S. Bushnell, *President ex officio*	Columbus	Gen. Roeliff Brinkerhoff, *Chairman*	Mansfield
		Joseph P. Byers, *Secretary*	Columbus

PENNSYLVANIA.

BOARD OF PUBLIC CHARITIES.

1224 Chestnut Street, Philadelphia.

[Established by Act of Legislature, passed April 24, 1869.]

Isaac J. Wistar	Philadelphia	George W. Ryon	Shamokin
George W. Starr	Erie	Patrick C. Boyl	Oil City
Henry M. Boies	Scranton	Francis J. Torrance	Allegheny
George I. M'Leod	Philadelphia	Isaac Johnson	Media
William B. Gill	Philadelphia	Ralph Blum	Philadelphia
Cadwalader Biddle, *ex officio*	Philadelphia		

Officers of the Board.

Isaac J. Wistar, *President*	Philadelphia	George I. M'Leod, M.D., *Chairman Committee on Lunacy*	Philadelphia
Cadwalader Biddle, *General Agent and Secretary*	Philadelphia		
Henry M. Wetherill, M.D., *Secretary Committee on Lunacy*	Philadelphia		

RHODE ISLAND.

BOARD OF STATE CHARITIES AND CORRECTIONS.

No. 104 North Main Street, Providence.

[Established by Chapter 291, General Laws, passed May Session, 1869.]

William Gregory	Wickford	James F. McCusker	Pontiac
Walter A. Read	Chepachet	Charles H. Peckham	Providence
George W. Cutter	Newport	Ellery H. Wilson	Providence
George Lewis Smith	Nayatt	R. H. I. Goddard	Providence
Philippe Boucher	Woonsocket		

Officers of the Board.

William Gregory, *Chairman*	Wickford	Charles H. Peckham, *Secretary*	Providence

SOUTH DAKOTA.

STATE BOARD OF CHARITIES AND CORRECTIONS.

Secretary's Office, Bridgewater.

[Established by Chapter 5, Session Laws of 1890, passed March 6, 1890. Provided for in the State Constitution of 1889.]

B. M. Lien	Sioux Falls	George W. Kingsbury	Yankton
L. B. Laughlin	Bridgewater	F. M. Steere	Wessington Springs
J. P. Davis	Huron		

Officers of the Board.

B. M. Lien, *President*	Sioux Falls	Geo. W. Kingsbury, *Secretary*	Yankton

TENNESSEE.

BOARD OF STATE CHARITIES.

707 Belmont Avenue, Nashville.

[Established by Chapter 193 of the Laws of 1895, passed May 13, 1895.]

Lewis Tillman	Knoxville	James A. Orman, D.D	Nashville
Hugh W. Tate, M.D	Bolivar	W. R. Cole	Nashville
W. H. Taylor, M.D	New Market	W. T. Harris, D.D	Jackson
Gov. Benton McMillin, *ex officio*	Nashville		

Officers of the Board.

James A. Orman, D.D., *President*	Nashville	Chas. W. Sawrie, *Secretary*	Nashville

WASHINGTON.

STATE BOARD OF AUDIT AND CONTROL.

Office of Board, Olympia. Office of Commissioner of Public Institutions, Tacoma.

[Established by Title xvi., Chapter 1, of Ballinger's Code of Washington, April 1, 1897.]

John R. Rogers, Governor	Olympia	Henry J. Snively	North Yakima
Ernest Lister	Tacoma	John C. Stallcup	Tacoma
Dr. J. Eugene Jordan	Seattle		

Officers of the Board.

John R. Rogers, Governor, *Chairman ex officio*	Olympia	Ernest Lister, *Secretary, and Commissioner of Public Institutions*	Tacoma

WISCONSIN.

STATE BOARD OF CONTROL.

State Capitol, Madison.

[Established by Chapter 202 of the Laws of 1891.]

William P. Lyon	Madison	E. R. Petherick	Milwaukee
Andrew G. Nelson	Waupaca	George W. Bishop	Rhinelander
Nathaniel B. Treat	Monroe		

Officers of the Board.

William P. Lyon, *President*	Madison	George W. Bishop, *Vice-President*	Rhinelander
M. J. Tappins, *Secretary*	Madison		

WYOMING.

STATE BOARD OF CHARITIES AND REFORM.

State Capitol, Cheyenne.

[Established by Chapter 37, Laws 1890-91, passed January 8, 1891. Amended by Chapter 34, Laws of 1895, passed February 13, 1895. Provided for in the State Constitution of 1890.]

William A. Richards	Cheyenne	William O. Owen	Cheyenne
Charles W. Burdick	Cheyenne	Henry G. Hay	Cheyenne

Officers of the Board.

William A. Richards, *President*	Cheyenne	Carroll H. Parmelee, *Secretary*	Cheyenne

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